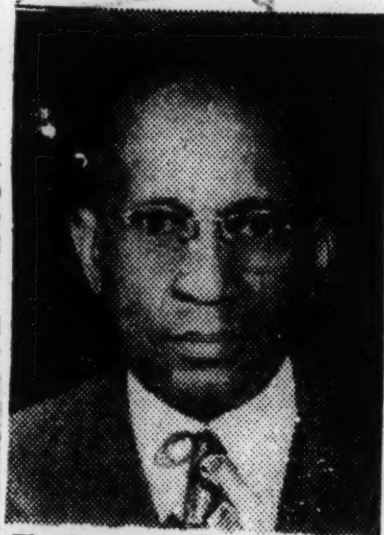


AME Bishop Still Can't Leave U.S.

membership in the Western states.
The convention continues through Sunday.
Methodist Secretary



LOS ANGELES — (AP) — Frederick D. Jordan, one of two new AME bishops assigned to the South African conference, still has been unable to obtain a visa to leave the country.

Bishop Jordan recently related to some 50 ministers and their wives, attending an annual party his experiences in attempting to get credentials to go to South Africa. Bishop H. T. Primm has been permitted to sail.

He told the guests how he and Bishop Primm, also assigned to South Africa, corresponded with the South African legation in New York. They were told that bishops no longer were admitted under a visitor's visa, but must apply for permanent residence even though they spend only about 36 months in the country during a quadrennium. Bishop Primm finally received clearance to sail for South Africa.

Despite the fact that numerous documents, affidavits and records requested were received in South Africa, Bishop Jordan has not been granted a visa.

Dr. Jackson Elected At AME Meeting

MOBILE, Ala., Jan. 16 (AP) — Dr. E. Franklin Jackson, of Washington, D.C., was elected chairman of the Ministers' and Laymen's Association of the African Methodist Episcopal Church of the United States today.

His election came at the association's semi-annual meeting here.

Dr. Jackson, pastor of the John Wesley Church, succeeds Bishop Stephen G. Spottswood, who earlier in the week was named chairman of the board of bishops.

Spottswood became ineligible for the association's chairmanship after his election as a bishop last year.

In an address, Bishop Spottswood called for an intensive drive to increase the church's

The Inside Story of a Big Fortune

What Happened to Bishop Curry's \$\$\$?

By TREZZVANT W. ANDERSON
(First Article in a Series)

JACKSONVILLE, Fla.—When former AME Bishop George Edward Curry was buried here last Dec. 22 he took with him to his grave the answer to the big question of what happened to the once-immense fortune (almost \$500,000, many say) which he had amassed over a colorful thirty-year period.

This distinguished minister had in his life been a minister, presiding elder, a Bishop, business manager of Edward Waters College, a general officer of the AME church, a builder of its big AME Book Concern and a highly successful contractor-builder of churches, business concerns and the Lee Theological Seminary.

But in spite of his keen business acumen and his one-time Midas-like touch, the former Bishop died practically penniless . . . and alone. High tributes were paid to him at his funeral by state and city, civic,

professional, religious and business leaders . . . but none of them told the real story behind the story in the life of a man who had been a national figure.

With only one arm—having lost the other in an accident—the former Bishop of the AME church had been the guiding spirit in the establishment of a funeral home, churches, a sanitarium and other structures which were a credit to his building energy as a contractor-builder.

THERE ARE rumors of a romance in his life, too . . . that there was a woman who at one time meant everything to him. There is the story of troubles with the U. S. Bureau of Internal Revenue over income taxes . . . there are reports that the former Bishop was the owner of more than a square block of valuable property in the main section of Jacksonville . . . and there are also reports of his unbusinesslike handling of his

He was reported to be one of the biggest depositors in one of this city's leading banks . . . but he died almost penniless.



Bishop Curry's Home—In this palatial home at 1816 Sixth Street in Jacksonville, Fla., the late former Bishop George E. Curry lived and died. It is shuttered and dark these days since his death last December.—Diaz Photo.

What happened to his money? What happened to his once-extensive holdings? Was there chicanery somewhere along the line?

There are those who say that the former Bishop's downfall was due to a blind and unflagging loyalty to some of his former ecclesiastical associates—Bishops, some of them.

It was in 1948, that the blow fell which those who knew him say broke his heart . . . he was unfrocked of his Bishopric in that hectic general conference of the AME Church which met in Kansas City, Mo.

There, too, fell the blow that smashed the dynasties of some of some other AME Bishops. It was truly a hectic session. Did it take its toll of Bishop Curry some five years later?

Test Case Will Show Who Controls Church Property

Issue Arose Over Exodus Of Churches To Join New Group

HUNTSVILLE — History will be made for the A.M.E. church in Texas here Wednesday when a test case will be tried to determine whether the mother A.M.E. church under Bishop Gomez or the independent A.M.E. church under Bishop Graves will have control of the local church property, when the officials of local churches decide to go Independent and take the property with them.

The case will also test whether or not the Independent A.M.E. conference is in fact a legal body which the courts will recognize. It may also settle the question as to whether or not Bishop Graves has been properly ordained as a bishop, and is entitled to serve as bishop, since this is one of the questions that has been raised by some of the preachers in the mother church. These preachers say that a bishop has to be ordained by one competent to ordain him; the members of the Independent church, including Bishop Graves, say that a bishop is elected by the membership, and that after that he may be ordained by any person competent to ordain him.

CLASH IN CHURCH

This action began in the services Sunday, January 17. Rev. I. S. Aycox, pastor, who says that he and his flock have gone Independent and have carried the church with them, was conducting his service. Presiding Elder Bracy is alleged to have brushed past the ushers and to have walked to the front of the church while Rev. Aycox was conducting the services. Some of the Independent members claim that Rev. Bracy ostensibly ignored the services by making a great show of reading papers that he had and rattling them during the service. The Independent members say that Rev. Aycox welcomed the visitors and asked them to stand, and heard remarks from

erty and had voted to carry the property with them. Rev. Aycox is the husband of Mrs. Nanie B. Aycox, formerly the president of Paul Quinn College.

The Independent group was not able to hold its services in the church here Sunday, because of the injunction. The injunction hearing, which is set down for Wednesday, is looked upon as the test case by both the members of the mother A.M.E. conference and members of the Independent A.M.E. conference. It may well be that Wednesday's hearing will make history for A.M.E.'s in this section.

MEET AGAIN

Representatives of the mother A.M.E. church and representatives of the Independent A.M.E. church met again at what is known in the mother conference as the Hall Chapel A.M.E. church, and in the Independent A.M.E. conference as the First Independent A.M.E. church, in Houston Sunday. It is said that Rev. Bracy had called a quarterly meeting to be held in this church Sunday. He is said to have sent Rev. P. D. Saddler and Rev. R. L. Brown, both of Houston, to conduct this quarterly service. It is said by a spokesman for one of the two emissaries of Rev. Bracy that when they arrived the members of the church were conducting their prayer meeting for a service of their own. This spokesman says that everything was settled amicably, because the mother church had no members for a quarterly meeting, and that one of the stewards, or trustees, told them they could not have a meeting unless they had members.

Some of the officials of the Independent church are reported to have called the sheriff and related what happened. The report is that the sheriff tried to find Rev. Bracy but failed. Then the report is that Rev. Bracy returned to Huntsville on Monday and the sheriff talked to him. Some say that Rev. Bracy was served by the sheriff on complaint of the Independent members, and that he put up a \$500 bond.

Then Rev. Bracy is said to have secured a lawyer and filed an injunction against Rev. Aycox and his Independent church and membership for using the property, pulpit of the church, saying that he claiming on the one hand that Rev. Aycox had been expelled and could not carry the property over, and on the other hand that the property legally belonged to the mother church and said the pastor replied that his appointment had a seal on it just like the appointment for Rev. Saddler, and that he did not care what they said about Rev. Graves not being a bishop, so far as he was concerned he was a bishop was authorized, and he was going to hold the pulpit. He also said that one of the stewards, or trustees, got up and told them that there

was not going to be any quarterly meeting in that church, that that was an Independent A.M.E. church and they would have to hold their quarterly somewhere else.

All agree that when Bishop Graves arrived, Rev. Saddler then became sweet and said that there were no personal hard feelings between Bishop Graves and him, that they were friends, etc., and that soon after Rev. Graves arrived, Rev. Saddler and Rev. Brown left, peaceably and quietly.

It is said that there has been a contest over control of this church by one side putting a lock on it, the other side breaking it off and putting their lock on it, and then the first group coming back, breaking it off and putting theirs on it, for the last several weeks.

Rev. R. L. Brown, when contacted, said that he thought that that church would probably go to court for another test case sooner or later.

Bishop Gomez Wins Heated Church Battle

HOUSTON — The regular A.M.E. Church, under Bishop Joseph Gomez, won its court litigation against a dissident A.M.E. Church faction in Texas.

The United States District court recently returned a judgment barring the dissident Independent A.M.E. Church from using the phrase "African Methodist Episcopal" as part of its name. Use of the initials "AME" also was denied.

The court, however, refused to award a money judgment to the regular A.M.E. Church. The latter group sought \$3,000 for the "threat to the A.M.E.'s extensive goodwill and property rights."

The opinion rendered recently made permanent a temporary injunction issued on Sept. 23.

In handing his opinion, Ben O. Cornally, judge of the District Court, said the regular church won on every issue but that centering on money damages. On that issue he said:

"The court offered by the plaintiff

is insufficient to show a right to recover a money judgment."

The A.M.E. factional dispute had its origin in a move led by E. C. Graves, formerly presiding elder of the regular A.M.E. Church and now bishop of the independent movement.

Bishop Graves pulled away from the regular church because of what he termed the "dictatorial, arbitrary, and capricious policies and inordinately high assessments levied at Temple, Texas."

However, Bishop Gomez, presiding prelate of the Texas district, countered by saying that Graves rebelled because of his unsuccessful 1952 annual conference of the church.

Henry Doyle, attorney for the defense, pointed out the real issue in the suit was to stop property from being conveyed to the Independents. This victory was not won, he asserted.

Property has been conveyed from the parent body to the Independents at Temple, Texas.

The official name of the new group is Independent ME Church of Houston.

The initials AME and the word "African" cannot be used in conjunction with the name of the Independents.

Prelate Stands To Lose Permit To South Rhodesia

LOS ANGELES — (ANP) — Bishop Frederick D. Jordan of the AME Church has run into further complications centering on his attempt to enter southern Africa. Southern Rhodesia has granted him a visa to enter that country for 30 days, but Northern Rhodesia as yet has not acted on the Bishop's request for a visa.

The Southern Rhodesia permit is contingent upon Bishop Jordan's filing a schedule of his entire trip, including visas for all the countries he will enter. So, unless Northern Rhodesia acts, the AME prelate of two African districts, may lose his Southern Rhodesia permit.

VISA TO ENTER

Bishop Jordan has made attempts to enter Southern Rhodesia. The first ended when the government of Northern Rhodesia grounded Bishop Jordan on grounds he did not have a visa to enter that country.

Bishop Jordan said at the time he had no intentions of entering Northern Rhodesia; consequently, he had not filed for a visa. He did, however, have one for Southern Rhodesia. He intended going direct there without stopping in Northern Rhodesia.

The bishop was assigned to preside over two AME Church districts in Africa by the quadrennial conference of the church held in Chicago in 1952. He, however, never has been allowed to preside over the districts.

OPPOSED ENTRANCE

Bishop Jordan has had trouble obtaining permission to enter Africa because of the racial situation present there. The South African government of Dr. Daniel F. Malan has consistently opposed his entrance. The government wants the church to train a native African to run the African districts.

A group of bishops last week went on record as opposing the apartheid (complete segregation) policies of Malan. The Bishops of the Church of the Province of South Africa (Anglican Church) in a statement condemned the policies. The statement said in part:

"We believe that it is morally wrong to follow a policy which has as its object the keeping of any particular racial group in a permanent position of inferiority, and we believe that racial discrimination as practiced in this country is directed to this end.

SYSTEM OF CASTE

"It is wrong that the opportuni-

ties open to a man should be determined by the racial group to which he belongs, and not by his own character and abilities. Such a policy seems to us to lead to a system of caste against which the Christian church has always set its face.

"It has been suggested that it would be possible to keep the different racial groups separated, and yet to give each group equal opportunities for economic and cultural development. We do not believe that this is practicable."

Another church group is scheduled to take action on the race issue in Africa. It is the Dutch Reformed Church, which three years ago announced its support of the apartheid program. The church has called a preliminary conference of white church leaders for November 17. The conference, to be held at Pretoria, will make plans for a national inter-church convention to be held next year on race relations.



Brothers— The Brotherhood, newly formed organization, composed entirely of A.M.E. ministers, made its debut before the Connectional Laymen's convention in Tulsa, Okla. Members on hand for the group included, left to right, the Revs. C. W. Ellison, Russell Brown, H. Ralph Jackson, R. E. Lamb and Loyce Patrick. Dr. Jackson is president and one of the Brotherhood's founders.

Concert to raise fund for Jordan's return to Africa

Hometown folk of new A.M.E. Bishop Frederick D. Jordan will have the opportunity of assisting his efforts to get back to the controversial Union of South Africa to carry out the work to which he has been assigned, when they patronize a benefit concert for the churchman, Monday evening at Ward A.M.E. church under auspices of Dr. George R. Garner and Sidney M. Schallman, an artists' representative. *9-18-53*

Entitled a "South African Benefit for Bishop Frederick D. Jordan," the concert, to which a patron's donation of \$2.50 is asked, will feature award-winning soprano Georgia Laster and Kerekjarto, violinist, both of whom have donated their talent. *P. 18*

Returned to Los Angeles after frustrating experiences over the past year, which have included being turned away at Southern Rhodesia, the very door to the Union of South Africa, Bishop Jordan announced that he has been notified that the South African

government will permit him a year's residence in order to prepare the affairs of the church so that a native bishop might take over.



BISHOP JORDAN

Although the churchman did not say whether the Bishops' Council, governing body of his church, has agreed to this declaration by the Malan Government, he did say that he was confident that "immigration regulations . . . will not be a barrier this time."

He and Mrs. Jordan propose to leave for Africa shortly, and the benefit concert is part of a program to raise \$3000 with which to purchase required round-trip tickets.

A special meeting of the Council of Bishops was held in Cincinnati last month to consider the South African government's proposal, Bishop Jordan announced.

The Council drafted a reply to the government, he said, pointing out that only the General Conference of the church could act upon a proposal for a native bishop. The reply also renewed the Council's request for permission for Bishop Jordan to enter to superintend the work of the church.

While negotiations are continuing in his behalf, Bishop Jordan is assisting Bishop D. Ormonde Walker in holding conferences of the 5th district. He will also assist Bishop Clayborne in the 13th

district, comprising Tennessee and Kentucky.

It was announced that Mrs. Jordan will soon go to Atlantic City to attend the Bi-ennial Session of the United Council of Churchwomen, representing both the Southern California Council and the A.M.E. church.

AME Church Must Refuse to Compromise with South African Union Government

By D. S. MODISAPODI

The African Methodist Episcopal Church is not a racial church and cannot sacrifice its Christian principles for any racial ideology. It must be clearly pointed out that the A.M.E. Church like any Missionary Church has the right to supervise its missions in foreign fields which she helps to maintain in personnel and funds. To accept by way of compromise conditions which are not in accordance with our Discipline will be bringing down the church to an inferior state of sectional nationalism. Many European controlled churches in South Africa who have overseas connection, even the so-called indigenous churches, are opposed to the principles of apartheid or racial segregation policy of the present government in every shape or form. It is therefore, to the mother church to find it advisable to take up the matter with the United States Government for contact with South African Union Government on the issue.

It has been ascertained beyond reasonable doubt, that the A.M.E. Church is a loyal body and is above reproach of any kind by any government throughout the world. It is represented in the World Council of Churches, Ecumenical Methodist Organization

and other organizations of a nation-wide interest. We are not a political organization, we do not preach communism—the church is an enemy to communism.

It is a rare thing for the State to interfere in the government of any Religious Organization whose reputation has been proved beyond doubts by its 160 years of missionary programme both at home and in foreign fields. The A.M.E. Church owns this reputation to her credit—and the world is there to testify. My submission is, if the present South African Government continues to refuse entry for our Bishop without any tangible reason or allegation of bad behaviour on the part of the whole church, then the A.M.E. Church must regard this attitude as a legal challenge!

The Bishops Council might do well to appoint a commission to visit South Africa in order to find out where the trouble is, and why all this fuss! I would not be surprised for the commission after all that effort to say in conclusion, "we find no trouble, except that the present South African Government is trying in a very obscure manner to encourage Natives for self-rule in certain organizations which have overseas connection." All this is done not in the interest of the aborigines but to further the cause of racial segregation.

The A.M.E. Church in South Africa bears a bad name with the present government. I would not even say the government is bad to us. Our Bishops in the past, ministers and congregations have all been loyal subjects to the State. Our relationship with the government is good and continues to be of goodwill and co-operation in many respects. We only differ in the concept of the new ideology of "Apartheid or Racial Segregation" which clashes with the principles of the African Methodist Episcopal Church and as such unacceptable to us. Even the idea of a Native Bishop, is not enter-

tain by our congregations—because they feel that their tribal affiliations are still a hindrance to their Christian standard and progress. Let us guard the interest of the church, and patiently persuade the South African Union come. Government to permit entry for our Bishop without making conditions which will put the church

Stalemate Reached In AME, South Africa Row Malan Regime Wants Only Native Bishops

ATLANTA, Ga.—Efforts of the AME Church to obtain permission for Bishop Frederick D. Jordan to enter the Union of South Africa to take over the supervision of the church there reached an apparent stalemate last week when the secretary of the interior reaffirmed the ultimatum to end American supervision of the church.

The secretary said that in spite of the statement by the bishops council of last August that the terms of the South African government could only be acted upon at the 1953 session of the General Conference, this would have no influence on the order to withdraw from the country and turn over the church to native supervision.

The reply was contained in a letter to Bishop S. L. Greene, president of the bishops council. On July 2 of this year, a communication was sent to Dr. Francis H. Gow at Capetown, South Africa saying that Bishop Jordan would be allowed to come into the Union for a period of six months to a year with the provision that he would condition the church for complete independence and the appointment of a native African as bishop.

CHURCH'S POSITION SAME

In Leavenworth, Kans., Bishop Jordan said that the position of the AME church remained the same. "We regret the action of the South African government. At present it is impossible for us to take any action on the communication. However, we shall continue to work towards an easing of the terms of the South African government."

The Bishop said that the matter would probably be tabled until the winter session of the bishops council.

Bishop Jordan was assigned to South Africa upon his election as bishop in 1952 and since then has made futile efforts to take over the jurisdiction. Last May he and Mrs. Jordan flew to Southern Rhodesia to be close to the Union,

'Forger' Has Foolproof Defense-- He Can't Write

NEWPORT NEWS, Va. — Joe Canady, 59, of Newport News, was hauled into city Municipal court last week on a warrant charge of forgery.

Canady appeared in court only to have the charge dismissed — Canady can't write.

but were turned back at the border by British authorities.

Dr. Gow, who is a native of South Africa, is said to be the choice of the government which is dominated by extremist racialists. Minister Daniel Malan. However, it is reported that he is unacceptable to the blacks who are in vast preponderance because he is a member of the "colored" class. The natives favor the continuance of American supervision of the church so that they may have closer ties with the denomination.

Special to Journal and Guide

ATLANTA, Ga. — The Government of the Union of South Africa has agreed to admit Bishop Fred D. Jordan to carry out his assignment in South Africa, it was disclosed here last week. The agreement is included, however, with a request that the church prepare for the complete independence of the denomination in South Africa.

Government officials said the work of Bishop Jordan would include conditioning of the church in South Africa for complete independence and the appointment of a native African as bishop so as to abandon the current practice of the denomination sending bishops to Africa from this country.

OFFICIALS OF the Union of South Africa have modified their original position on Bishop Jordan, who now has the supervision of both of the South African districts, so that he would be permitted for a period of six months with the assurance of a renewal of another six months if it was conclusive that the extension was necessary.

The Council of Bishops held a special session recently, and after a careful consideration of the government's communication, expressed its gratitude to the South African government for modifying its original position, but pointed out that the Council was without authority to commit the denomination or the independence proposal.

The Council's reply stated that the proposal within the government's communication would be referred to the church's general conference in May, 1956. The Council's statement pointed out that the conference is the only body competent to act in such matters.

South Africa wants native AME bishop Says Group Can't Use AME Name

ATLANTA—With the Union of South Africa holding fast to a stipulation that AME officials condition the African church for complete independence, it appears unlikely this week that any AME bishop will enter the country in the near future.

The church had originally requested permission for Bishop Fred D. Jordan, who now has supervision of both the South African districts, to enter the country for 30 days.

In a letter from the South African Department of the Interior, the bishop's council of the church was informed that Bishop Jordan could enter the country for an initial period of six months, with the assurance of a renewal for another six months, if it were evident that such an extension was necessary.

However the department stipulated that the work of the bishop would have to conclude the conditioning of the church for complete independence and the appointment of a native African as bishop.

In a special session, the council of bishops decided that it was without authority to accept such terms, and said that the matter would be placed before the general conference in 1956.

In a letter made public last week, South Africa expressed regrets that the matter had to be delayed, but insisted that it could not alter its original demands.

Dissident Texas Faction Also Denied Use of Initials

HOUSTON, Texas. — (ANP) — The regular AME Church, under Bishop Joseph Gomez, won its court litigation against a dissident AME Church faction in Texas.

The United States District court recently returned a judgment barring the dissident Independent AME Church from using the phrase "African Methodist Episcopal" as part of its name. Use of the initials "AME" also was denied.

The court, however, refused to award a money judgement to the regular AME Church. The latter group sought \$3,000 for the "threat to the AME's extensive goodwill and property rights."

The opinion rendered recently made permanent a temporary injunction issued on Sept. 23.

In handling his opinion, Ben Q. Connally, judge of the District

court, upheld the regular church movement. Bishop Graves pulled away from on every issue but that centering the regular church because of that on money damages. On that issue he termed the "dictatorial, arbitrary, and capricious policies and high assessments levied by Bishop Gomez." Proof offered by the plain-tiff is insufficient to show a right to recover a money judgement. The AME factional dispute had its origin in a move led by L. C. Graves, formerly presiding elder of the regular AME church and now bishop of the independent church.

Bishops', Connectional Groups to Convene

AME Councils Invade 'Orleans

By B. H. LOGAN
(Courier Religious Editor)

NEW ORLEANS, La.—Hundreds of African Methodist leaders, including bishops, college presidents, deans, missionary leaders, evangelists, and pastors, are invading this city from all over the country, to attend the Bishops' and Connectional Councils of the AME Church.

Sessions of the Bishops will be presided over by Bishop Sherman L. Greene, president of the council, who is over the Sixth Episcopal District which embraces the State of Georgia. The secretary of the council is Bishop D. Ward Nichols of the First Episcopal District.

The Connectional Council will be presided over by Dr. Archibald Carey until a successor is elected. Many important issues will come before both councils in this setting.

THE "GRAPEVINE" is now on the swing around the nation. The great question is will Gibbs be sent to Florida?

Will P. R. succeed Gibbs in the Eighth? Will there be a switch between the Third and Seventh? Or will there be some change so as to involve Texas, the Tenth Episcopal District? It is fine to be around the boys who know their churchology and listen to their conclusions on matters pertaining to the advancement of the church.

Bishop Gomez won a moral victory as well as the court decision in his fight for the church in Texas. The court at Huntsville, Tex., decided that a pastor cannot take the property with him into an independent set-up. The property belongs to the mother church.

The case where the court ruled against the AME Church in Bridgeport, Conn., will probably become a connectional matter. And the litigation in Washington which involves Bishop L. H. Hemmingway, is also a matter of deep concern for the church.

THE PRACTICE of taking matters of the church into the civil courts before the ecclesiastical means have a chance should be eliminated. Something ought to be done

with a minister who reverts to the civil courts before the Judicial Council gets a chance to even review the case. Careful reasoning and fervent prayer will go a long way to bringing everything around all right for the church.

Informal meetings of all connectional groups will be held. They include the Women's Missionary Society, Mrs. Anne E. Heath, president; the Young People's Department of the WMS, AME Church, Mrs. Alma A. Polk, connectional director; the Laymen's Group, Atty. Herbert Dudley, president, and the alumni of Payne Theological Seminary, Dr. Rembert Stokes, dean.

AME Council President Rues Power Behind Appointments

By E. P. WALLACE

NEW ORLEANS, La., Feb. 27.—The Bishops' Council of the AME Church in session here at Union Bethel AME Church, Dr. George N. Collins, pastor, moved off very smoothly the first day with all eyes and attention focused on the filling of the episcopacy vacancy made by the death of Bishop John A. Gregg in that it will continue," so stated Florida recently and the connectional presidency that was formerly held by Dr. Archibald J. Carey Jr.

Before the night session on Wednesday, thousands milled around the church edifice prior to witnessing a movie at 7 p.m. in the Four Freedoms Building, and a worship service beginning at 8, speculating on the outcome of the many problems facing the council.

Ministers, laymen and missionary workers from California to New York, from Maine to Florida, Georgia to Colorado, and from foreign points are in attendance here. Many of them are members of essential committees while others are enjoying the beautiful scenery, atmosphere and hospitality of this Gulf Coast city.

The historic Union Bethel Church's main auditorium was packed to its fullest capacity with worshippers who listened to an address by Dr. Archibald J. Carey Jr., connectional council president, who told them, "Although I have the privilege of being appointed to a high position by President Eisenhower for services rendered during his campaign. I will not accept, because I will not give up my pastorage in the African Methodist Episcopal Church."

He further told his audience that this was his farewell address as president of the council as he wanted someone else to share the experience of that great honor.

Several who had their hats already in the political ring for the position, got busy pushing their cases as the time for election was set for 4 p.m. today.

Dr. Carey challenges the bishops to make appointments according to their Godly judgment

and to stop doing so because of power. He said, "No Methodist pastor could be sure of how long he was going to be at one place nor what kind of appointment he was going to get until he had it."

The speaker continued by saying, "If the church is going to survive, this practice must stop. Allen founded the church by faith and it will be upon such faith that it will continue," so stated the president.

"Segregation must go," was his concluding remark as he emphasized the condition of the country today and that the Negro must do something for himself. "The days of handout are gone."

Others on the Wednesday evening program were Bishop Sherman L. Greene, of the Sixth District, Georgia; Col. John A. Devoe, chaplain, U.S. Army; Dr. J. S. Bryant, of Savannah, Ga.; the male chorus, Payne Theological Seminary of Wilberforce University, and the presentation of the bishops of the church with their wives by Dr. J. S. Bryant, the presiding officer for the night.

Bishop Greene in speaking for the bishops on the bench, lauded Dr. Carey for such a timely address and rehearsed the action of the council from 1952 to the present. He emphasized the need for progress and told the more than 2,000 people who had jammed the auditorium that he was for the move that would guarantee the same.

Among the many groups and committees meeting at 8 a.m. today, the connectional directors met in the library of the Four Freedoms Hall to complete plans for the National Youth Congress that is scheduled for Aug. 17-23 in Waco, Tex.

Elaborate plans were made and completed, and if approved by the council, will make this coming youth congress the greatest during its history.

Dr. S. S. Morris, connectional director, appointed a steering committee to promote interest in building for the meeting. At 10 a.m. the Council of Bishops' worship service was held in the main auditorium. The ceremony fea-

tured all of the prelates who were in attendance. It was high lighted by the noonday sermon delivered by Bishop R. R. Wright, who brought out several interesting points on man's responsibility.

Other bishops participating in the program were Rt. Rev. H. Thomas Primm, D. Ward Nichols, Frank M. Reed, A. J. Allen, G. W. Baber, D. O. Walker, L. H. Hemingway, I. H. Bonner and Senior Bishop S. L. Greene.

The program for the afternoon session was revised so as to allow time for election of council officers who will serve for the next four years.

ne and his family own four D. C. properties worth about \$45,000 and \$67,000 in securities, his salary is \$6,000 plus an equal amount for expenses.

While several witnesses of the defendant testified that the Bishop had used the alleged words, Milton Lohesome, Afro-American news reporter, said he recalled that he heard the Bishop use the words. Bishop Hemmingway was accused of making the statement April 28, 1952, when he was making the charges against a member of Campbell AME Church, arose to accuse the Rev. Mr. Carpenter of being "a fraud."

Even though the Rev. Mr. Carpenter earns \$75 weekly plus tips at the hotel, more than his highest salary as a minister, he said, he desires to pursue the ministry. His top clerical salary was \$3,300 plus maintenance. Bishop Hemmingway lives at 1620 Fifteenth, N. W., in Washington, D. C., and testified that

AME Bishop Loses Suit
By LLOYD TAYLOR
BALTIMORE—(ANP)—After four and one-half hours deliberation, a Federal Court jury last week found Bishop Lawrence H. Hemmingway of the Second Episcopal District of AME Church, guilty of the slander charges brought by the Rev. Clarence Carpenter, former pastor of the Campbell AME Church, Washington, D. C.

It awarded the plaintiff \$7,500 damage. The Rev. Mr. Carpenter, now a dining room captain in a Harrisburg, Pa., hotel, had asked for \$75,000 damages. He contended that Bishop Hemmingway had falsely accused him of a crime and denied him an ap-

Must Pay \$7,500 to Minister

AME Bishop Loses Suit

By LLOYD TAYLOR

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IN TRIAL the Rev. Mr. Hem-

ingway denied that he had slandered the minister or used the words that the Rev. Mr. Carpenter "has been arrested."

Officials Say Church Has "Political Affiliations"

(Special To The World)

JOHANNESBURG, South Africa — An alleged political affiliation, designed to favor racial equality, has been given by the government of this strife-torn section of the British Commonwealth as reason for barring two A. M. E. Bishops from continuing religious work of 56 years among the natives.

Permission to come to the Union of South Africa was forbidden the two American Bishops last week. The U. S. government had okayed their visas.

The South African government, which has become known to the world recently because of racial flareups, denied permission to Bishops Frederick Jordan and Howard Primm who were to take up their positions as head of the Fifteenth and Seventeenth Episcopal districts.

However, Bishop John A. Gregg, head of the Eleventh Episcopal district had died, and new arrangements had to be made. This caused Bishop Primm to be reassigned to the Eighth (Louisiana-Mississippi) district, and left Bishop Jordan to take over both South African districts.

"SECTARIAN CHURCH"

Sunday the South African government made public its reason for denying the bishops permission to practice religion in the sector. The official explanation was that the AME Church in South Africa is a sectarian church "with political affiliations."

The chief political affiliation was described as being the African National Congress, a leading group in last year's defiance campaign against racial segregation laws.

The Rev. Dr. Lewellyn L. Berry, secretary and treasurer of the Missionary Department of the AME Church declared: "Indeed it is not a political organization. It is a religious organization, pure and simple and always has been." Bishop Sherman L. Greene of Atlanta, Ga., is president of the Council of Bishops and official head of the denomination.

It was believed that the government based its complaint on records of the African Native Press, which reportedly indicate that groups, favoring racial equality have met in church quarters and that a considerable number of its members are apparently associated with such movements.

Records show that the AME church was organized in Philadelphia in 1816. The South African movement began in 1896, and at present has 400 clergymen and 20,000 members.

Ask Dulles To Intercede For 2 AME Bishops

A letter of request was sent from New Orleans this week to Secretary of State John Foster Dulles asking that he intercede in behalf of two AME bishops who have not been allowed to resume their missions in South Africa to perform religious and other ecclesiastical duties because of race tension.

New York City Bishop D. Ward Nicholls, who is secretary of the Bishops Council convening here, made the announcement Tuesday in behalf of Bishop H. Thomas Primm, formerly of New Orleans and now of Memphis, Tenn., and Bishop F. D. Jordan, Los Angeles, California.

Bishop Primm has been assigned to the 15th District which includes Capetown, South Africa, and Bishop Jordan, to the 17th District at Johannesburg. Bishop Primm was former pastor of Union Bethel church here.

"We realize that because of the racial strife which has torn South Africa into a hotbed of racial tension and violence, that the United States is slow to permit persons to enter," the Bishop told Dulles.

"But because of their all-important ecclesiastical mission which has no political significance, we plead that the two officers of the AME church involved be permitted to sail to their assignments."

The bishop further stated that the Bishops Council has not made any formal protest to the U. S. Department of State, although the respective bishops themselves had made numerous requests for passports and were refused.

He further pointed out that nothing has been done since the new administration has assumed office.

Greene Urges Naming Of African Bishops

AME Bishop Suggests Method Of Solving African Impasse

In a statement released here today, Bishop S. L. Greene, president of the Council of Bishops of the AME Church, urged the naming of one or two native bishops as a method of resolving the South African impasse.

Bishop Greene's four-page statement recounted the recent refusal of the South African government to permit the entry of Bishops Frederick D. Jordan and H. Thomas Primm.

The senior AME bishops urged "serious reflection and sober thinking" on the problem and referred the "entire South African question" to a April 14 meeting of the church in Philadelphia, Penn. The statement pointed out that "the bishops of our church had already volunteered to assemble together on April 14 at Mother Bethel (church) Philadelphia, to launch a connection wide evangelistic campaign."

Bishop Greene alluded to the "well-established policy, of requiring and admonishing all branches of our church in foreign fields, to strictly preserve and advocate unqualified allegiance to the governmental authority, that is over them."

This is not to imply, the statement continued, "that in orderly fashion you cannot work towards having those laws legally revised or even abolished..."

Bishops Jordan and Primm were officially barred from entering South Africa because the government said, the AME church in South Africa has "political affiliations with the African National Congress, a leading group in last year's defiance against racial segregation laws."

Bishop Greene declared:

"To be exact, it is to be remembered that for years and that too, well antedating this segregation or 'apartheid' controversy, there have been many of our leaders, both in South Africa and this country also, who have advocated the constitution of native bishops—hence, it is my considered judgment that often sufficient investigation to ascertain the real truth, in these allegations, we must become willing to condition ourselves toward the acceptance of the action as being fully within the scope and prerogative of the South

African government and also, none the less, within the frame-work of our own established policy of complete allegiance to proper governmental authority and further, in consequence thereof, be willing to consider immediately the authorization of one or two of our leaders in South Africa, whom the South African government would be expected to accept and recognize."

Bishop Greene did not mention the pending appeal to the United States State Department but pointed out:

"that all governments, especially those allied together, are committed to the principle of supporting each other in matters pertaining to their internal affairs, and that they rarely ever actually interfere, except in cases such as the physical mistreatment of their citizens abroad or their property rights, etc."

AMEs Turn Down Deal With Malan

CINCINNATI, Ohio — The Council of Bishops of the AME church meeting in emergency sessions here last week, rejected the proposal of Prime Minister David Malan's South African government to admit Bishop Frederick D. Jordan to the country on condition that he ordain a native clergyman to take over the work and that the AME church withdraw all American supervision of the church's work in South Africa.

reply to Malan saying that the action he requests can only be passed upon by the general conference, which is the sovereign body of the denomination.

It formally requested again that Bishop Jordan be permitted to enter the country to take over his duties.

The communication from the South African government was originally addressed to Dr. Francis Gow, of Capetown, South Africa. He forwarded it to the bishop's council.

Bishop Jordan, who was appointed to the South African jurisdiction upon his election as a bishop in 1952 in Chicago, was recently turned back, when he landed in Southern Rhodesia, to take over his work.

Dr. Gow, a native of South Africa, and a candidate at the last conference, is a member of the "colored" or mixed class. While it is said that he would be acceptable to the Malan government church leaders expressed doubt he would be acceptable to the natives or the blacks.

The council drafted a letter to the State Department advising it of the latest action of the South African government and asking for its cooperation in clearing the way for Bishop Jordan to enter the union.

A communication on the situation was also sent to the world council on Methodism.

Bishop Gomez

wins AME tiff

Texas group told to drop initials

HOUSTON, Texas (AP) — The regular AME Church, under Bishop Joseph Gomez, won its court litigation against a dissident AME church faction in Texas.

The United States District Court recently returned a judgement barring the dissident Independent AME Church from using the phrase "African Methodist Episcopal" as part of its name. Use of the initials "AME" also was denied.

The court, however, refused to award a money judgement to the regular AME Church. The latter group sought \$3,000 for the "threat to the AME's extensive

goodwill and property rights," its origin in a move led by E. C. Graves, formerly presiding elder of the regular AME Church. The opinion rendered recently by the court rendered a temporary injunction issued on Sept. 23. Independent movement. Ben Bishop Graves pulled a way handing down his opinion. O. Connolly, judge of the district from the regular church because court, upheld the regular church of what he termed the "dicta on every issue but that centering on money damages. The AME factional dispute had

Entry to Africa Blocked

AME Bishop Forced To Return to U.S.

LONDON—(ANP)—Bishop Frederick D. Jordan of the African Methodist Episcopal Church arrived here Friday on his way back to America. The Union of South Africa blocked his scheduled trip to Southern Rhodesia where he had planned to carry on his church work until such time as he could be approved to operate from his South African headquarters.

Already banned by the South African apartheid (white segregation) government from entering that country to carry out his religious and church duties, Bishop Jordan last week was barred from even staying in Africa.

Bishop Jordan and Mrs. Jordan were grounded in Northern Rhodesia after they had notice from Johannesburg that they would not be allowed to reach their destination.

NORTHERN RHODESIA used a technicality to keep the Bishop from reaching his destination, although his papers permitting him to enter Southern Rhodesia were in perfect order. Northern Rhodesia had him sent back to Rome, Italy, because he had no visa to that country. Under ordinary circumstances, the Jordans would have been recognized as passengers in transit and would have been allowed to reach their destination.

From Rome, the Bishop and his wife flew to London where they are awaiting transit back to the United States. Bishop Jordan said that in America he will continue his efforts to assume his AME Church post in South Africa as the presiding prelate.

There is some question as to how the Union knew where the Bishop was going and could work so quickly. Some persons feel that South Africa is strongly urging Great Britain to block the Bishop's coming to the continent at all costs. That government has never officially said why it is barring him.

THERE IS A feeling that certain elements within the AME Church, itself, may be undermining the Bishop's efforts to take

over his district. One school of thought feels that certain Bishops would rather that they called the stops in arranging for him to reach Africa. Another school feels that maybe in South Africa persons who advocate a native Bishop may have something to do with the Jordan fiasco.

Bishop Gomez Defeats Rival AME Faction

WACO, Tex. (ANP)—A Federal judge last week issued a temporary injunction restraining a dissident group, the AME Church in Texas from using as its name, "The Independent AME Church."

Judge Ben C. Conally issued the injunction in connection with the group led by the Rev. L. C. Graves.

He upheld charges of Bishop Joseph Gomez and the regular AME group that the use of the name by the new group infringed on the privileges of the AME Church.

Fills Fountaine Vacancy

AME Education Post To S. L. Greene Jr.

NASHVILLE, Tenn.—Dr. Sherman Lawrence Greene Jr., son of Bishop and Mrs. Sherman L. Greene, was elected secretary-treasurer of education by the General Board of Education of the AME Church at the regular meeting of the board, Thursday, May 7, at the AME headquarters in Nashville, Tenn.

Dr. Greene succeeds Dr. W. A. Fountain Jr., who died suddenly after having served in that office for over eleven months. The new secretary will have direct responsibility for the supervision of the several institutions of higher learning of the AME Church.

Dr. Greene holds an A. B. from Wilberforce, M. A. from Columbia and a D. D. from Wilberforce. He has held important pastoral charges in Louisiana, Delaware, Mississippi, Ohio and Massachusetts. He served as dean of religion at Campbell for two years and later served the same college as president for nine years. Since 1950 he has been president of Paul Quinn College, Waco, Texas.

OTHER ACTIONS by the board were to elect the Rev. J. C. Jarrett, secretary, and to hear the report of the secretary-treasurer, which was read by Mrs. Geraldine Parker, office assistant to Dr. Fountain. A memorial service was held in honor of the deceased Dr. Fountain, at which time several board members paid high tribute to the dedicated life of the deceased. Board members present included Bishop Joseph Gomez, chairman; Bishop W. R. Wilkes, co-chairman; the Revs. J. C. Jarrett, J. L. Link, G. D. Robinson, Hubert N. Robinson, Ben Moore, A. O. Wilson, R. A. Scott, R. L. H. Rice, W. H. A. Pickett (by proxy); Drs. S. R. Higgins, W. M. Eason and W. K. Marshall.

Visiting Bishops were W. A. Fountain Sr., S. L. Greene Sr., D. Ward Nichols, H. T. Primm and F. D. Jordan, who just returned from a trip to Africa. There were other ministerial and lay visitors from almost every district of the AME Church.

Name Bishop Gomez To Civic Body In Waco

WACO, Texas—Announcement of the appointment of Bishop Joseph Gomez to the 36-man executive board of the Waco Association for Good Government, was made during the 81st State Congress of the 10th district of the AME church which met at Paul Quinn college

attendance of 4,000 at the Congress with \$50,000 raised to completely liquidate the current debt on Paul Quinn college.

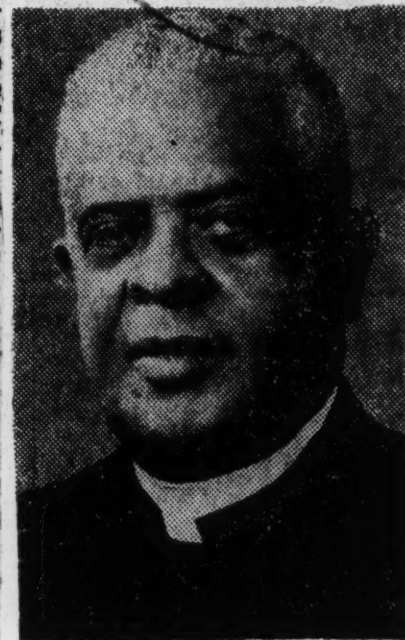
The school was heavily damaged during the tornado. Bishop Gomez announced that the Waco Chamber of Commerce met last week and will launch an intensive drive for the expansion of Paul Quinn which had to be postponed due to the tornado.

The theme of the Congress was "Under God — One Parish." Bishop Gomez praised the loyalty and cooperation of the laymen of Texas who participated in the Congress under the leadership of W. C. Day of Houston, president of the 10th district league.

Bishop Gomez said that much of the success of the work in Texas and paying off the indebtedness of the school was due to the efforts of the laymen. President and Mrs. Frank R. Veal of Paul Quinn were co-hosts to the Congress and entertained 100 alumni of Paul Quinn at dinner.

21 presiding elders from all over Texas served on the program committee. More than 500 youth were present and 14 choirs participated. Dr. C. W. Abington of Nashville, Tenn., was among the visitors present.

Bishop Gomez was given a rising vote of confidence by the Congress for his leadership in spiritual and civic affairs.



BISHOP GOMEZ

last week. The association is an advisory body formed after the tornado of last May to promote living standards and good will, better living tandards and good will.

Nine Negroes are among the 350 members of the association. Bishop Gomez was the only Negro named to the executive board.

Registration records showed an

SOUTH ATLANTA

Wilbur Hood, Barrow Chapel;
H. C. Fisher, Bowen;
F. W. Montgomery, College Park;
T. H. Fortson, County Line;
J. A. Baxter, East Point-Fairburn;
G. P. Wilson, Fayetteville Ct.;
C. W. Bridges, Forrest Park;
A. C. Epps, Griffin Station;
A. M. Bridges, Hapeville-Bethlehem;

T. R. Wallace, Hampton ct.;
Andrew Mitchell, Jonesboro-Red Oak;

J. H. Scandrett, Jonesboro ct.;
M. R. McMillan, McDonough-Haven;

T. P. Grissom Sr., South Atlanta;
E. W. Seay, Stockbridge;
N. C. Pegues, Williamson;

C. L. Crowder, Zachary Chapel.
COLUMBUS DISTRICT
G. W. Hatcher, Barnesville-Greenmount;

Carey Hughley, Columbus-Lumpkin-Warms Springs;
Frank Griggs, Culloden ct.;

Arthur Robinson, Forsyth;
W. M. Beaton, Greenville ct.-Chippley-Arbor;

E. G. Hinton, LaGrange ct.;
E. H. Everett, Warren Temple;
E. N. Graham, West Point-Mt. Airy;

Moses Marchman, Whitesville ct.-Leete Hill-Springs;
M. G. Kight, Zebulon ct.;

W. W. Wideman, Macon.
SAVANNAH DISTRICT
M. Q. Griner, Baxey-Jesup;

L. E. Bell, Blackshear-Waycross;
R. W. Moore, Brunswick-Brookman;

D. C. Dukes, Clay Hold-Sterling-Patterson;
C. W. Prothro, Mt. Vernon-Ailen-Vidolia;

Shepherd Mayo, Mt. Zion;
W. R. Dixon, Nahunta ct.;

C. O. Gordan, King's Memorial-White Oak-Tarboro;

D. L. Rooks, Speedwell;
T. S. Collins, St. Mary's;
H. E. Formey, Reidsville-Hagan;

J. H. Taggart, Savannah-Asbury;
Joshua Reddick, Palen.
SYLVANIA DISTRICT
T. P. Grissom Jr., Augusta;

O. B. Boone, Dublin-Gordan;
Roy H. Roberts, Hiltonia-Taylor;

D. R. Cooper, Millen;
W. M. Lockwood, Pulaski-Metter;

G. W. Ransome, Rockford;
W. C. Cato, Statesboro;

A. L. Haywood, Sylvania;
V. B. Simmons, Weavers Chapel;
C. W. Ponder, Waynesboro.

SPECIAL APPOINTMENTS
J. W. Thomas, secretary of evangelism;

W. H. Brown, missionary secretary;

Joshua Reddick, executive secretary, board of education;

A. C. Epps, secretary, town and country work;

D. H. Stanton, American Bible Society;

Charles Maffett, Georgia Training school for boys;

M. J. Jones, Wiley college
I. A. Sherman, chaplain, U.S. Army

J. T. Amey, Boy Scouts of America
Arthur R. Crowell, Albany State college

M. J. Wynn, Gammon Theological seminary.

LEFT WITHOUT APPOINTMENT TO ATTEND SCHOOL
Charles Jones, William McIver, Alfred Polar, Calvin C. Lawton, Joshua Robinson, Charles Wilheight and J. E. Lewis.

The conference will meet in Atlanta in 1954.

AME's Act To Resist Ban In South Africa

NEW YORK (ANP) — Conferences throughout the African Methodist Episcopal church were expected to follow the action of the New York Annual Conference last week and resist the restriction against the denomination's bishops in South Africa.

The 131st annual session of the conference adopted a proposal offered by Bishop S. L. Green of Georgia calling for a special conference of the church in West Africa (presumably Liberia), where the problem would be considered. Solution of the Mau Mau problem in the British Colony of Kenya was also called for by the delegates.

The annual financial report of the conference listed a total of \$34,602.64.

Presiding Bishop D. Ward Nichols asked for "more ideals and less ideas" in a sermon before some 2,000 persons at the final session in the Great Hall of City College. He termed the 1953 meeting one of the best in the history of the conference.

The first annual D. Ward Nichols Layman's Award for outstanding ministry in the conference went to the Rev. Donald D. Barton of Bethel Church of Far Rockaway, L.I. It was also announced that the Rev. D. V. Cumpley of Flushing, N.Y. had been designated for an honorary doctor of divinity degree by Wilberforce University.

A highlight of the session was the testimonial dinner to Bishop Nichols, his wife and his daughter at the Hotel McAlpin at which Congressman Jacob K. Javits and Ted Poston were the speakers.

Many Visitors
Among the visitors at the Conference besides Bishop Greene were Bishop A. J. Allen of Ohio; Dr. J. E. Baird, secretary-treasurer of the pension department; President C. L. Hill of Wilberforce university; Dean Rambert Stokes of Payne Theological Seminary and C. W. Abbington, editor of religious literature.

AMEs To Fight South African Ban On Bishops

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AME Publication Pension Boards Meet In Nashville

NASHVILLE, Tenn. — (SNS) — The Publication and Pension Boards of the AME Church met here in the Sunday School Union Building, corner 8th and Lea Aves. in regular session. Bishop Sherman L. Greene, Senior Bishop and President of the publication board called the session to order. Ministers comprising the various boards came from all over the connection.

The editors and publishers made their reports which evoked much interest. Bishop W. Ward Nicholls of the New York diocese is chairman of the Pension Board. Immediately after the session of the publication board, he called the meeting to order and heard the report of the Secretary, Dr. Jesse Beard.

The Pension department showed a healthy condition and many valuable suggestions were made in line with improving and enlarging the department.

Candidates were on hand from every corner of the connection and all through the deliberations, there was a spirit of brotherhood. The bishops present were: Bishops W. A. Fountain, S. L. Greene, R. R. Wright Jr., D. Ward Nicholls, Frank M. Reid, John H. Clayborn, A. Joseph Allen, Isiah H. Bonner, Carey A. Gibbs, W. Reid Wilkes and Frederick D. Jordan.

Among the men from Georgia were: the Revs. S. H. Rome, W. D. Johnson, T. J. Flanagan, H. I. Bearden, R. H. Porter, J. R. Hurley, B. J. Nolan, S. M. Peck, L. G. Long, W. T. Gilliard, G. A. Sewell, John H. Lewis, Edsel Robinson and A. O. Wilcox.

The editors and publishers were Drs. Geo. A. Singleton, the AME Review; Fred A. Hughes, the Christian Recorder; S. L. Jones, Southwestern Recorder; Mrs. A. B. Williams, Missionary Recorder; Dr. S. S. Morris, Journal Religious Education; E. A. Selby, The Sunday School Literature.

Washington Chapel AME Church, Tuskegee, Ala.

Rev. T. R. Newman, presiding elder of the Union Springs District, rounded out his 4th and last Quarterly Conference for the Church, Sunday, October 11, 1953, and took for his subject: "They will live better lives," the

Questioned the Authority of Jesus." The minister said that the supreme authority is in God, and that every man has a right to go "directly to God for himself." "The authority of the church is vested in God—only He can exercise authority." "The NAACP," the speaker said, "is in court today because it questions the authority of the State of Alabama to deny Negroes admission in the University of Alabama." When there is a "spirit authority" in the home, the children of that home are lost. "The AME Church," the preacher stated, "had its conception because Richard Allen (the founder) questioned the authority of the Methodist Church to segregate its Negro ministers. The AME Church is unalterably opposed to legally enforced segregation; no member of this church can condone segregation." In conclusion, Rev. Newman said, "God is our Father, Christ our Redeemer, and man our brother the world over."

In the business session of the quarterly conference it was brought out through reports of the several departments of the church that Washington Chapel enjoyed the greatest success in its history during this period. It revealed that the membership paid \$1,636.11 in dues alone during the past 3 months; 21 out of 37 officers have paid their budget for the year; that 572 communed; there were 2 baptisms; 75 pupils in attendance at Sunday School; the Missionary Board raised \$268.68 and gave it to the needy of the community, and that there are 322 members on the church roll.

In his admonition to members of the quarterly conference the presiding elder said that over 3,000,000 children in America get no religious training. "The world today is looking to the church to be the prime mover in the task which confronts us. If we do not shoulder our responsibility as Christians, we certainly are going to answer to our Maker." Church, Sunday, October 11, 1953, " . . . let Jesus take sway, then and took for his subject: "They will live better lives," the

minister pleaded. "If we would Sunday school hour. Dr. Robert Union Springs District under the leadership of Rev. Newman and brought out that before Rev. Newman took over this district it was at the bottom of the 24 Alabama districts and now it is second from the top in activities. There were closing remarks by the pastor, Rev. E. S. James. The pastor praised the usual morning at the usual

The Sunday school held a graduation and promotion exercises Sunday morning at the usual

William P. Mitchell, Public Relations Officer

AMEs Seek Leniency For Mau Maus: Urge FEP Law

By WILDA R. SMITH
and RUTH ROLEN

PHILADELPHIA

Leniency in dealing with the Mau Mau has been asked of the British government by the African Methodist Episcopal church. The request was contained in a resolution passed at the 137th session of the Philadelphia annual conference.

The plea entreated that justice be administered without bloodshed. It was one of four major resolutions approved at the five-day meeting at Jones Tabernacle and Irvine Auditorium.

Also adopted was a resolution to be sent to Gov. Fine and the legislature. It urged enactment of a fair employment practices law.

Represented AT FEPC Rally

The Rev. Oliver W. Childers made the motion. Presiding Elder R. A. King was commissioned to represent the AME Church and Bishop Nichols at the Harrisburg rally of the State Council for FEPC on Monday.

Passed, also, was a resolution memorializing the Supreme Court to act hastily in abolishing discrimination in the South.

Another resolution asked the South African government not to interfere with the work of the AME Church. The government recently refused admittance to some of the church's representatives.

Removal of the Rev. Edmund J. Cross from Greater Morris Brown was the most significant shift of the conference. Bishop D. Ward Nichols, the presiding prelate, read the appointments at Irvine Auditorium. Serenity marked all the sessions.

The Rev. Mr. Cross was assigned to Ruffin Nichols Memorial church. Elaborating on the change Bishop Nichols said: "I regret very much to move a man who has done the work the Rev. Mr. Cross has done. I do not make the law that a minister must be removed after eight years, but I have to keep it."

Law Affects Bishop

"Personally, I think this law is a bad one. Unless it is changed before the next general conference, it will move me, too, from this district in 1956."

The Rev. Mr. Cross replaces the Rev. Wm. P. Stevenson at Ruffin Nichols. The latter has been assigned to Bethel Church, Bryn Mawr. He succeeds the Rev. W. L. Johnson who goes to Media.

Named to Greater Morris Brown is the Rev. H. A. Hildebrand. He was transferred from the New Jersey conference.

"It is disheartening to have struggled so hard to obtain Greater Morris Brown and then have to leave in less than six months. Although I regard my new assignment as a demotion, I, as always, shall abide by the law of the church."

Smaller Congregation

Such was the statement of the Rev. Mr. Cross when asked his reaction to the proceedings. Although Ruffin Nichols is a larger church, its membership was reported at only 250 at the conference. The 10th and Mount Vernon sts. church is a memorial to the bishop's father.

When the Rev. Mr. Cross went to Morris Brown, 25th and Ridge ave., eight years ago, there were only 35 members. The church plant at 25th st. and Montgomery ave., into which he led his 800 members, last January, is valued at \$200,000. Purchase price was \$60,000.

Both the Rev. Mr. Cross and his congregation thought two things would exempt them from the 8th year law. They were changing of the name and removal of the church site.

The Rev. Mr. Hildebrand held service with the Greater Morris Brown congregation on Monday night. More than 100 members and Presiding Elder Ernest E. Tyler, welcomed him.

Charles Rumored

The Revs. Seymour H. Barker, Oliver W. Childers and J. S. Benn were among those re-appointed.

After returning the Rev. Mr. Benn to Monumental Church, Steelton, Bishop Nichols said:

"I am returning him to Steelton. I regard the Rev. Mr. Benn as a Christian gentleman."

The Rev. Mr. Barker was returned to Jones Tabernacle. He was host pastor to the conference. Weekday sessions were held at his church, 2021 W. Diamond st.

Returned to Union Church was the Rev. Mr. Childers. His congregation recently moved into an imposing edifice at 16th and Jefferson sts.

More than \$53,000 was reported raised. Of this amount, \$1,250 was contributed in public offerings on Sunday. Distribution to ministers on mission points totaled \$2,025. Latter sum was gained by Woman's Missionary society headed by Mrs. Olive Drummond.

Wilberforce University and Payne Theological seminary are beneficiaries of the conference. They receive annual grants of \$5,000 and \$9,000, respectively. Balance of the funds is used in pensions to superannuated ministers and widows.

The conference adopted a unanimous resolution to be sent to Gov. Fine and the legislature. It urged enactment of a fair employment practice law.

The Rev. Mr. Childers made the motion. Presiding Elder R. A. King was commissioned to represent the AME Church and Bishop Nichols at the Harrisburg rally of the State Council for FEPC on Monday.

Segregation Issue

The conference also passed a resolution memorializing the Supreme Court to act hastily in abolishing discrimination in the South. A third resolution asked leniency of the British government with the hope of finding a method of dealing with the Mau Mau.

A fourth resolution asked the South African government not to interfere with the work of the AME church. The government recently refused admittance to

some of the church's representatives.

One of the highlights was the presentation of an Episcopal ring to Bishop Nichols. It was first presented to Bishop Moses B. Salter 100 years ago. Next recipients were to be succeeding bishops from South Carolina. Bishops Wm. W. Beckett and M. H. Davis were previously presented the ring.

Other Prelates

Other prelates in attendance were Bishops Frederick Jordan, O. H. Bonner, R. R. Wright, C. Gibbs, and L. H. Hemingway. Bishop Jordan was recently refused entrance to his post in South Africa by the government there.

The Rev. Mr. Tyler, North Philadelphia district, was host presiding elder. Other presiding elders were the Revs. W. A. Flamer, Harrisburg district; W. J. Townsend, South Philadelphia; R. A. King, Philadelphia, and K. G. Keays, West Philadelphia.

Guest speakers included District Attorney Richardson Dilworth, Charles L. Hill, president of Wilberforce University; James Young, principal of Vaux Junior high school, and Representative J. Thompson Pettigrew.

Also taking part were Dr. Elmer Stokes, dean of Payne Seminary; P. W. Rogers, S. S. Morris and C. W. Abington, all general conference officers, and the Rev. Dewey Robinson. The latter is pastor of Metropolitan Church, Washington, D.C. He is prominently mentioned for Episcopal honors in 1956.

Banquet For Bishop

Bishop Nichols and his family were honored at a banquet on Thursday night. The ministers' wives sponsored a garden party on the rectory lawn at 2017 W. Diamond st.

Bishop Nichols preached, Sunday morning, at Irvine Auditorium. He gave the Episcopal address and responded to Mr. Dilworth on Wednesday.

The bishop closed the conference with an old-fashioned hand-shaking, while the audience sang Thornebury, Rev. H. H. Cooper "God Be With You Till We Meet Again." The atmosphere was veritable one of a love feast.

Appointments

The entire list of appointments follows:

Harrisburg District

Presiding Elder, Rev. W. A.

Flamer;

Bethel, Downingtown, Rev. Phillip Accoe; Cito-Mercersburg, Rev. John Anderson; Carlisle, Rev. O. E. Smith; Monumental, Steelton, Rev. J. S. Benn; Bethany, Harrisburg, Rev. W. B. Carr, Middletown, Rev. J. Caulk; Bethel, York, Rev. J. R. Fortune; Bethel, Lancaster, Rev. J. E. Foster; Marietta, Mt. Joy, Rev. J. W. Gantt; Bethel, Columbia, Rev. R. V. Seinney; Bethel, East Coatesville, Rev. E. K. Nichols; Atglen, Rev. E. C. Lindsay; Mount Sinai, Edgemont, R. S. H. Marshall;

Bethel Harrisburg, Rev. J. W. Mason; Shippensburg, Rev. Titus W. McClary; Wrightsville, Rev. George McCray; South Coatesville, Rev. M. H. Nutter; Parkersburg, Rev. D. E. Owens; Oberlin, Mechanicsburg, Rev. Robert L. Rodgers; Waynesboro, Green Cattle, Rev. R. J. Hamilton; Chambersburg, Rev. C. H. Wilson;

Philadelphia District

Presiding Elder, Rev. R. A. King;

Mother Bethel, Rev. J. D. Bright; Waters Memorial, Rev. M. H. Brooker; Union, Easton, Rev. J. C. Bannerman; Bethel, Germantown, Rev. G. H. Grayton; Saint Peters, North Hills, Rev. J. W. Marshall; Bethel, Bristol, Rev. E. S. Dennis;

Dempsey's Chapel, Mrs. Hattie Grasty; Bethel, Yardley, Rev. J. R. Bess; Little Bethel, Stroudsburg, Rev. George Wolfe; Greater Disney, Rev. William Kinard, Bethany, Holmesburg, Rev. A. P. Moore; Josie D. Heard, Manayunk, Rev. Clifford Daniels;

Campbell, Frankford, Rev. J. Leo Pottinger; Langhorne, Rev. H. M. Satterfield; Ruffin Nichols Memorial, Rev. E. J. Cross; Greater Mt. Olive, Rev. R. R. Stokes; Bethel, West Chester, Rev. N. E. Thornley; N. Bethel, Crestmont, Rev. Gray G. Walker;

South Philadelphia District

Presiding Elder, Rev. W. J. Townsend;

Ebenezer, Okeola, Rev. Thomas Massey; Bethel, Kennett Square, Rev. R. W. E. Irwin; Thornebury, Rev. H. H. Cooper Jr.; Shorter, Morton, Rev. C. H. Carter; Emanuel, Elmwood, Rev. S. T. Cooper; Zion, Rev. J. L. Dandridge;

J. Wesley, Swarthmore, Rev. A. N. Clark; Oxford, Rev. S. S. Horne; Bethel, Spring Valley, Rev. Wm. H. Woodall; Metropoli-

tan, Rev. A. D. Nearn; Campbell, Media, Rev. W. L. Johnson; Bethel, Lansdowne, Rev. I. N. Patterson 3rd; Calvary, Rev. E. L. Peters; Saint John, Psachall, Rev. C. M. Smith; Saint Paul, Elmwood, Rev. W. H. Smallwood; Allen, Rev. William M. Dawkins;

North Philadelphia District

Presiding Elder, Rev. E. E. Tyler; Jones Tabernacle, Rev. S. H. Barker; New Mount Carmel, Rev. E. O. Green; Bethel, Pottsville, Rev. Wm. N. White; Bethel, Reading, Rev. S. B. Brown; Union, Rev. O. W. H. Childers;

Morris Brown, Rev. H. A. Hildebrand; Bethel, Pottstown, Rev. E. N. Martin; Mount Zion, Norristown, Rev. M. H. Jones; Trinity, Rev. I. N. Patterson; Bethel, Sheridan, Rev. Paul Barnwell; Grimes, Phoenixville, Rev. J. H. Queen;

West Philadelphia District

Presiding Elder, Rev. K. G. Keays;

Ward, Rev. J. A. Browne; Saint John, Conshohocken, Rev. Elton Guyton; New Hope, Rev. J. W. Hudson; Tyree, Rev. Mrs. Olivia S. Henry; Saint Matthews, Rev. R. C. Henderson; Bethel, Bryn Marw, Rev. W. P. Stevenson; Bethel, La Mott, Rev. E. L. Kinzer;

Mt. Pisgah, Rev. M. E. Jackson; Arnett, Rev. A. C. Collins; Jennings Chapel, Sharon Hill, Rev. Samuel Sheppard; Saint John, Wayne, Rev. R. O. Napper; Mt. Zion, Devon, Rev. S. B. Randolph; Bethel, Ardmore, Rev. D. W. Tull; Saint Paul, Malvern, Rev. H. L. Gault; and Friendship Rev. C. C. Scott.

AME Publishing House In Nashville Represents Big Business In Action

By ETHEL L. PAYNE

NASHVILLE, Tenn. — The publishing of religious matter is big business and much more important than the average layman realizes. Like the secular press, it involves the employment of skilled mechanics and trained businessmen for administration.

The responsibility for the printing and distribution of about 17 varieties of literature from church papers to hymnals and the discipline which outlines the rules of government for an organization of 1,250,000 people is centered in a neat red front building sitting on the crest of a hill at 8th and Lea avenue in Nashville, Tenn.

Lettered on the front of the building are the words, "AME Sunday School Union." This is the official publishing house of the African Methodist Episcopal church. Presiding over the staff of 33 which includes three white employees is the secretary-treasurer of the union, E. A. Selby. A native of Jamaica, British West Indies, he is a handsome, neat-looking man of medium build who runs the plant with precision-watch smoothness.

ELECTED IN 1936

Selby was elected to the office by the general conference in 1936. He had to hurdle a tough obstacle course of litigations left from a previous administration but once this was achieved, he put the plant in the latest in mode. The latest in mode equipment was purchased.

Today's inventory lists four linotypes, each less than 10 years of age, three Miehle cylinder presses, three folding machines, a job press, two stitching machines, two monotype casters, one Elrod space-making machine, a proof press, and the latest model truck.

The machinery is valued at over \$136,000 and the total valuation of the plant including real-estate is over \$300,000. The three-story building houses, besides the printing plant, the pension department of the church, the department of Christian education, and the office of the secretary of education of the church.

The plant operates on a five-day, 40 hour week and the employees are paid union scale wages. Six of the 33 who work on the floor of the plant are women, one of whom is a linotype operator.

Superintendent of the plant is Selby's son, who followed the printing trade like his father. The elder Selby got his training at Hampton.

He was head of the mechanical department at Alabama A&M college for 16 years and was one of

the founders of the Louisville News, a weekly paper. Just recently Selby was named by the mayor of Nashville, Ben West, as a member of the important five-man transportation commission.

Young Selby went to Alabama A&M and Florida A&M. He was a teacher for three years before taking the position at the publishing house.

TEACH IN AFRICA

There are, besides him in the Selby family, Mrs. Selby, a small, gracious woman and two daughters, one of whom is married to a native of Sierra Leone, Gold Coast West Africa.

She met her husband at the University of Chicago where they were students and went back with him to the Gold Coast where they are both teaching. The other daughter lives in Philadelphia.

The publishing house operates under a board of publication elected by the general conference of the church. It is composed of 17 members, one from each Episcopal district of the church.

Chairman of the board is Bishop Sherman L. Greene of Atlanta, the senior bishop and president of

the bishop's council.

The plant does an annual business of \$130,000. The literature printed includes minutes of the annual conferences of the church, the AME Review, a quarterly publication, the Christian Recorder, which dates back to 1818 and is the oldest Negro publication in the United States, Sunday School literature of various types and for different age levels the Journal of Religious Education, the Missionary magazine, official organ of the Womens' Missionary Society; the Southwestern Christian Recorder, the Discipline, the AME hymnal, and various other Sunday school supplies.

In addition, the press which can print full size books up to 1000 pages, recently put out the autobiography of Bishop R. C. Ransom called "The Pilgrimage of Harriet Ransom's Son," a collection of the memoirs of a remarkable man, now 92, who not only relates some important historical happenings of the church, but who gives an eyewitness review of the history of our country.

AME judicial body holds first session

BROOKLYN, N.Y. (ANP) —

The first session in history of the Judicial Council, supreme court of the AME church, was attended by 15 of its 16 lay and ministerial members here last week. Only the three Africa council men were missed.

The Rev. John M. Gibson of Annapolis, Md., was elected secretary to fill the vacancy created by the resignation of the Rev. N. Collins.

Judge Perry B. Jackson of Cleveland, president, spoke at the open meeting held at Bridge Street AME church, the Rev. Jacob A. Portlock, pastor.

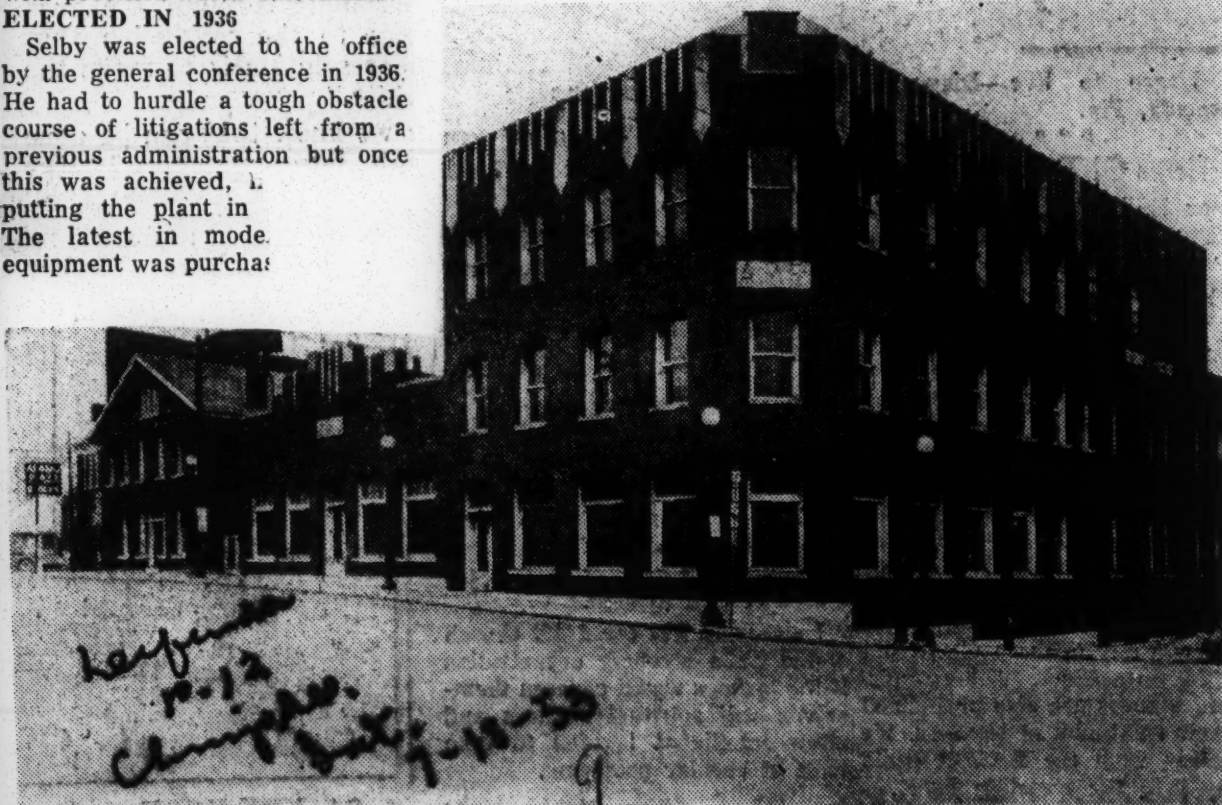
He cited as the most important functions of the body, the interpretation of the constitution and laws of the church and hearing of appeals of bishops and preachers from decisions rendered by the bishops and district conferences.

Bishop D. Ward Nichols, who preached the communion sermon, stated that the Bishops Council would support firmly the decision of the Judicial Council.

Hosts for the council members were Arthur L. Funn of Brooklyn; Bishop and Mrs. D. Ward Nichols of the First Episcopal District; Rev. Mr. and Mrs. Jacob A. Portlock, the Bridge Street AME church; Dr. J. Henry Carpenter of the Protestant Council of Greater New York.

Attending the meeting were: Dr. W. W. Wells, Orlando, Fla.; J. E. Smith, Georgetown, S.C.; the Rev. N. L. Lunzy, New Orleans; P. G. Porter, Olanthe, Kansas; the Rev. R. H. Porter, Atlanta; the Rev. W. A. Davis, Muskogee, Okla.; the Rev. J. G. Green, Dallas; E. E. Tyler, Philadelphia, and W. E. Shortridge, Birmingham.

W. C. Buford, Louisville, legal advisor; the Rev. John M. Gibson, Annapolis Md., secretary; Judge Perry B. Jackson, Cleveland, president, the Rev. J. P. Q. Wallace, Indianapolis, vice-president; the Rev. Philip Van Putten, Port au Prince, Haiti, and Arthur Funn, Brooklyn.



Where AME literature is published.

Bearden Is Elected President Of AME Connectional Unit

Bishop Gibbs Is Assigned To Florida District Of Church

BY H. C. CARSWELL

NEW ORLEANS, La. — (SNS) — Dr. H. I. Bearden, pastor of Big Bethel AME Church, Atlanta, Ga., was elected president of the Connectional Council of the African Methodist Episcopal Church for a four-year term here Thursday, at Union Bethel AME Church.

The mid-winter session of the Bishop's Council and Connectional Council, which adjust all business left over from the General Conference, convened Tuesday, with Bishop S. L. Greene, senior bishop of the Sixth Episcopal District (Georgia), presiding.

TWO BISHOPS RE-ASSIGNED

Two bishops were re-assigned during Thursday's sessions. Bishop C. A. Gibbs, of the Eighth Episcopal District (Louisiana and Mississippi) was transferred to the Eleventh Episcopal District (Florida) to replace the late Bishop John A. Gregg; and Bishop H. Thomas Primm, who was assigned to the Fifteenth Episcopal District in South Africa at the General Conference in Chicago, was re-assigned to take over the Eighth Episcopal District.

Dr. Bearden, distinguished young minister, is a native of Atlanta and a graduate of Morehouse College. Before taking over the pastorate of Big Bethel, he served as pastor at several churches in Georgia including St. John AME Church, Atlanta; Turner Chapel AME Church, Marietta; First AME Church, Athens; St. James AME Church, Columbus; and St. Paul AME Church, Atlanta.

Bishop Frederick Jordan will preside over both the Fifteenth and Seventh Episcopal Districts in South Africa; and Bishop E. C. Hatcher left New Orleans Thursday to take over his duties in the Fourteenth Episcopal District, in Africa.

INSTALLATION TODAY

Installation of the officers of the

Connectional Council is set for 10 a. m., today at Union Bethel Church. The newly elected vice president is Dr. Douglas L. T. Robinson, of the Department of Religious Education, Nashville, Tenn. Following the installation and important business session, the bishops' Council and Connectional Council will adjourn.

Greene Heads AME Bishops

Three Prelates Are Transferred

NEW ORLEANS (ANP)—Bishop Sherman L. Greene of Georgia was elected president of the AME Bishops' Council, supreme body of the church, at its annual meeting here last week. He succeeds the late Bishop John A. Gregg. Bishop Edward Nichols of New York, was chosen secretary, succeeding Bishop Greene. The bishops, meeting jointly with the AME Connectional Council, approved transfer of three bishops to other districts and laid plans for a 12-point public relations program.

Three Bishops Moved

The transferred bishops are: Bishop Carey A. Gibbs of the 8th District to fill the vacancy created in the 11th by the death of Bishop John A. Gregg;

Bishop Howard Thomas Primm of the 15th District

(South Africa) succeeds Bishop Gibbs in the 8th;

Bishop Frederick D. Jordan will have charge of both the 15th and 17th districts in Africa.

Bishops Primm and Jordan are two of the newest prelates, having been elected during the 34th quadrennial conference in Chicago last May.

They had been assigned to African districts, but had been denied visas by the South African government.

Seeks Jordan's Entry

The council discussed making strong representation to South African authorities demanding the entry of Bishop Jordan.

Appropriations of \$3,000 each were voted Bishops Jordan, Hatcher and R. R. Wright Jr., to carry out specific projects in foreign fields.

Bishop Jordan presented a resolution to both the Bishops' Council and the Connectional Council calling for the use of the full name African Methodist Episcopal Church rather than the initials AME in reference to the church.

Bishop Primm was elected president of the General Conference Commission, which chooses the quadrennial conference site.

This commission also sets the pace for the supreme body of the church.

AME Church Wins In Texas Dispute

P. 21 *Post-Tribune* N.Y. N.Y.
Dat. 2-28-53
Jury Rules Independents Cannot Move Property

HUNTSVILLE, Texas — The AME conference of Texas and Bishop Joseph Gomez won a resounding victory here last Thursday, when a jury found that Allen Chapel AME church of Huntsville was the property of the Mother conference; had not been, and could not be taken by the departing members to the Independent AME church, recently set up under Bishop L. C. Graves.

The case, which had by recess and adjournment extended over weeks, was finally submitted to the jury on six special issues, and the jury answered them in favor of the Mother AME church and against the Independent AME church.

The case was a test case because there are other ministers and congregations in the AME conference that have recently withdrawn from the Mother church and joined the Independent AME conference.

Transfer Of Property

Many of these had church property within the Mother church, which they have transferred, or attempted to transfer, to the Independent AME conference.

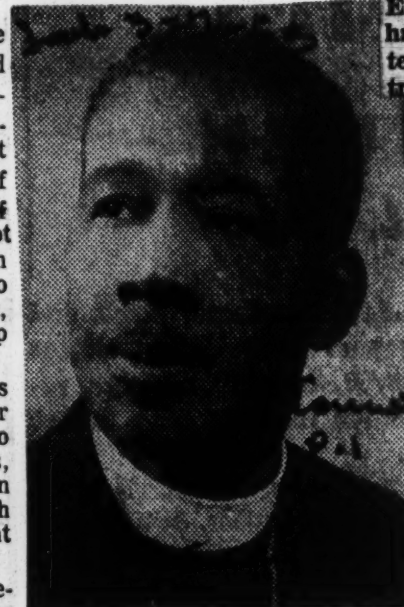
This case not only decided that the withdrawing membership of Allen Chapel could not take the property, but it raises a question as to the validity of the transfers by any and all churches that have heretofore gone over to the Independent AME conference, and voted to carry their property.

This was not only a test case for the Tenth Episcopal District of the AME church, but was counted by the leadership as a test for the whole AME church throughout the nation.

The significance comes in the fact that never before in the 170 years of the history of the AME church has anybody tried to take property along with him if he left the conference, and if the case had been lost, others might have tried to do the same.

three Bishops moved to other districts, and the approval of a twelve-point public relations program.

The transferred bishops are: Bishop Carey A. Gibbs of the Eighth District, to fill a vacancy in the Eleventh District, created by the death of Bishop John A. Gregg; Bishop Howard Thomas Primm of the Fifteenth District of South Africa, succeeds Bishop Gibbs in the Eighth, and Bishop Jordan will have charge of both the Fifteenth and the Seventeenth Districts in South Africa.



To Florida Bishop Carey A. Gibbs of the AME Church has been shifted to Florida, filling a vacancy caused by the death of Bishop John A. Gregg.

AMEs Shift Three Bishops

NEW ORLEANS (ANP)—Bishop Frederick D. Jordan last week presented a resolution to the Bishops' Council and the Connectional Council calling for the use of the full name African Methodist Episcopal Church rather than the initials AME in reference to the church.

The annual meeting of the two groups also saw Bishop Sherman L. Greene of Georgia elevated to the presidency of the Bishops' Council, supreme body of the church;



AME BISHOPS HOLD COUNCIL SESSION IN NEW ORLEANS.

The semi-annual meeting of the Bishops' council of the AME church was held in New Orleans Wednesday, Thursday and Friday of last week. Those in attendance were, left to right around the table: Bishop Reverdy C. Ransom, Bishop Frank Madison Reid, Bishop A. J. Allen, Bishop R. A. Wright, Bishop Joseph A. Gomez, Bishop Frederick D. Jordan, Bishop D. Ormonde Walker, Bishop W. R. Wilkes, Bishop William A. Fountain (at head of table) Bishop C. A. Gibbs, Bishop J. H. Clavborne, Bishop

Bishops Get Resolution To Use Full Name Rather Than AME Initials

NEW ORLEANS, La. — (ANP) — Bishop Frederick D. Jordan last week presented a resolution to the Bishop's council and the Connectional council calling for the use of the full name African Methodist Episcopal church rather than the initials AME in reference to the church.

The annual meeting of the two groups also saw Bishop Sherman L. Greene of Georgia elevated to the presidency of the Bishop's council, supreme body of the church; three bishops moved to other districts, and the approval of a 12-point public relations program.

The transferred bishops are: Bishop Carey A. Gibbs of the eighth to fill a vacancy in the 11th district, created by the death of Bishop John A. Gregg; Bishop Howard Thomas Primm of the 15th

district of South Africa succeeds Bishop Gibbs in the eighth, and Bishop Jordan will have charge of both the 15th and the 17th districts in South Africa.

Bishops Primm and Jordan are two of the newest bishops in the AME church. They were elected during the 34th quadrennial conference in Chicago last May.

Bishop Primm formerly was pastor of the Union Bethel AME church in New Orleans. He is chairman of the health commission of the church. Both he and Bishop Jordan were assigned to the South African districts at the close of the conference. But both had trouble obtaining visas to enter that country.

The council discussed strong representation to be made to South African authorities requesting the entry of Bishop Jordan. The council also made appropriations of \$3,000 each for Bishops Jordan,

op L. H. Hemmingway, Bishop George W. Baber, Bishop I. H. Bonner, Bishop D. Ward Nichols and Bishop Sherman L. Greene (front right). Seated behind the bishops on left side of table are Bishop E. C. Hatcher, youngest of the A.M.E. bishops, who sailed from the port of New Orleans Thursday for his post in Liberia, and Bishop H. Thomas Primm, of New Orleans, who has recently been assigned to preside over the Eighth Episcopal district, embracing Mississippi and Louisiana.

Hatcher and R. R. Wright, Jr., to carry out specific projects in foreign fields.

In other action taken by the council, Bishop D. Ward Nichols of New York was made secretary of the Bishop's council; Bishop Frank Madison Reid of South Carolina was elected president of the General Conference commission, which chooses the quadrennial conference site and sets the pace for the supreme body of the church.

AME's In Court Battle At Cuero

CUERO — The AMEs and the newly-created Independent AMEs had another skirmish in the court Friday, March 27, over Quinn Chapel here. In the preliminary hearing for the injunction, a compromise was reached between the lawyers of both sides, granting first and third Sundays to Independent members, and the second and fourth Sundays to regular AME

members for use of Quinn's Chapel. Bishop L. C. Graves says that in addition the Independent AMEs got all of the week days to occupy Quinn Chapel, and the pastor who had gone with the Independents, is permitted to remain in the parsonage. Rev. E. J. Davis says the Independents can't use the church any week day. There will be another hearing, but it was not announced.

Generally this agreement followed the Huntsville decision on the first effort to get a preliminary injunction, by letting both factions occupy the church. The petition for injunction has the same grounds that were advanced in Huntsville, but there are additional grounds given in this petition. One is that "Independent" is not a sufficiently distinguishing title and, therefore, that the Independent AMEs are using the AME title illegally.

Another ground is that the Mother AMEs are not chartered under the laws of Texas, and therefore have no status in court. This latter is the objection of the Independents to the suit. The Independents follow up by pointing out that answer that they are chartered by state of Texas. But the AMEs answer that they are chartered by the Mother Church in Philadelphia.

They do not need to be incorporated under the laws of Texas. Further, the AMEs say that they have trustees who are properly authorized to handle the affairs of the church. The Independents object and say that the alleged trustees are required under the discipline of the Mother Church to be elected, but that the only ones they have in Texas were appointed by Bishop Gomez, contrary to their own discipline.

These matters were not brought to a final issue in Friday's meeting.

CONFLICTING STATEMENTS

Rev. E. J. Davis, pastor of St. Paul AME church at Houston, who attended the trial and testified for the AMEs, says Bishop Graves and his defendants were really pitiful in court. He says when the members of Quinn Chapel found out that they really were not in the AME church, as they had been led to believe by Bishop Graves, they were just "put out." He says the issues were the same as they were at Huntsville, and that they got the same decision by agreement. He also says that he was with the lawyer for the AMEs, and heard the judge say that the Independents did not have any case. Rev. Davis also said that

lawyers could not get anything out of him and finally dismissed him as a witness in disgust. Bishop Graves says this case will not be like the Huntsville case, because here they have fulfilled all of the legal requisites and will win the case. Rev. Davis said that the information he had was that Bishop Graves' own church here on North Main had practically disintegrated. Bishop Graves says that he has been

doubt out of the fact that neither side really is attending the church of the other, and neither side is having much conversation with the other, so that they are subject to rumors, as always happens when there are not proper media of publication or of communication. Bishop Graves says that the white people definitely will not put on the rally for Waco.

the white leadership of Waco had decided not only to go on with their rally for \$150,000, but had decided to make it \$200,000 for Paul Quinn College.

Bishop L. C. Graves says that the Independent AMEs won the better of the fight in Cuero, getting a decision which gave them not only the first and third Sundays, but all of the days between, and also the retention of the parsonage. He says the judge made no statement of any kind at all from the bench, but after the lawyers had had conferences before him and had come to an agreement, he left the bench without making any

kind of announcement at all about the suit. (It is to be noted that Rev. Davis talks of what the court said after the trial, and Bishop Graves talks of what the court said on the bench, when he would have been giving any official opinion). Bishop Graves says that Rev. Davis was put on the stand to prove the authority of the trustees, but wandered all around, the

the counter-charges, growing no

S. Africa Bans AME Bishops

JOHANNESBURG, South Africa—One million members of the African Methodist Episcopal Church have been handed a resounding slap in the face by the Union of South Africa *Courier 2-3-14-53*

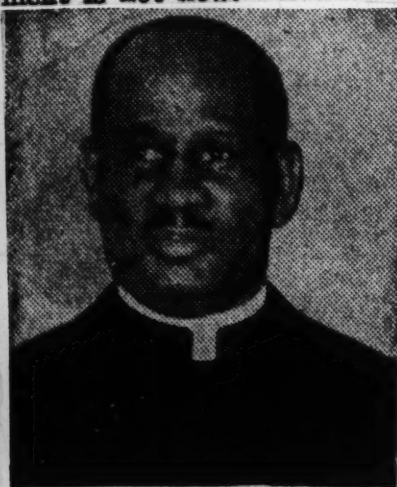
The insult came with the official exclusion from that country of two AME bishops by the Nationalist Government of Prime Minister Daniel F. Malan.

Affected by the ban were Bishops Frederick Jordan and Howard Primm. *Philadelphia, Pa.*

Last Friday, the Government of South Africa issued an official report on why it had taken the move against the prelates. The Malanists "explained" that the reason for the ban was that the African Methodist Church in South Africa is politically affiliated with the African National Congress.

The African National Congress has consistently been in the forefront of the organized campaign of non-Europeans against South Africa's vicious apartheid legislation and jim-crow practices. *P. 1*

The feud between the AMEs and the Malan government is not new.



BISHOP PRIMM



BISHOP JORDAN

It dates back several years and finally reached a peak last winter when the Government accused the AME Church of being "mischievous-makers."

THIS CHARGE was answered by the Church during its conference held in Worcester, South Africa, last winter.

The AMEs issued a statement which asserted, "The Church can never condone violence, which it recognizes as contrary to the teaching of Christ, but we must also point out that conditions and circumstances that make men resort to violence in an attempt to gain their just means are just as contrary to Christian teaching."

"We appeal to our people to assist in bringing peace, harmony and happiness to our troubled country."

DR. FRANCIS H. *Dr. 2-14-53* ~~Now~~, noted South African minister, also answered the charges with the retort that the Church was "in fact" playing "its part in spreading the gospel."

Recently in New Orleans, during the AME Bishops' Council, Bishop Primm was reassigned to District Eight which embraces the states of Mississippi and Louisiana and Bishop Jordan was given jurisdiction over the Fifteenth and Seventeenth Districts in South Africa.

THE AME CHURCH, which was established in South Africa back in 1896, has reportedly gained some 5,000 converts since 1951. There are approximately 150,000 AMEs in the jurisdiction which stretch as far north from the Cape as the Transvaal.

One of the most recent actions of the South African AMEs was to require that all ministers have an education. There are approximately 400 clergymen who are in active affiliation with the body.

New York — Bishop D. Ward Nichols, secretary of the AME Bishops' Council, called an emergency meeting for Wednesday of this week in Philadelphia. A special committee of Bishops was scheduled to consider the crisis caused by the banning of Bishops Primm and Jordan from South Africa. Bishop Nichols told the *Courier* that the AME Church in South Africa never has been affiliated with the African National Congress.

LOS ANGELES — Bishop Frederick D. Jordan, who was elected bishop and assigned to a district in South Africa at the AME general conference last May, revealed this week that he has not reported for duty on the foreign field because the South African government has not yet granted him permission to enter the country.

Bishop Jordan said that he and Bishop H. Thomas Primm of New Orleans, also assigned to South Africa, had planned to sail in September but were held up when it was learned that AME bishops can no longer be admitted to South Africa under visitors' visas, but must apply for permanent residence, even though they spend only about 36 months of the quadrennium there.

Bishop Jordan said that immediately after the general conference held in Chicago last spring, he and Bishop Primm began correspondence with the African American legation in New York City relative to making the trip to South Africa.

The newly-elected AME prelate told of his efforts to get to South

Africa at the annual Christmas party which he and Mrs. Jordan gave for about 50 AME ministers and their wives in the Los Angeles vicinity.

Bishop Jordan said that he and Bishop Primm assembled the numerous documents, affidavits and records requested by the South African government and sent them to the proper authorities. He said that the documents had been received in South Africa three months ago, yet the visas for the two bishops have not yet been issued. *Jan. 1-9-53*

The prelate told his guests that he recently made a special trip to New York to see if the issuance of the visa could not be expedited. On December 15, he said that he was granted a full and courteous interview with Mr. Molan, attache at the South African Consulate in New York and that Mr. Molan confirmed the fact that all requested documents had been received in South Africa in October.

The attache told the bishop, however, that since investigations sometimes take as long as six months, no assurance could be given as to when he might be permitted to leave.

Bishop Jordan said that he is ready to leave for Africa as soon as his visa is issued.

The work of the church in South Africa has suffered, Bishop Jordan said, because of the absence of Episcopal supervision and the resultant delay in the holding of the annual conferences.

In order not to further postpone them, he stated that he had authorized the Rev. C. D. Nthoba, superintendent of Wilberforce in-

stitute, to begin January 7 with the first conference. The bishop announced that he had just received from Mrs. Anne E. Heath, Philadelphia, president of the Woman's Missionary society of the AME church, \$1,500 to be used for the work.

This money is being sent at once to assist Wilberforce institute and the church building programs at Pimville, Johannesburg and Atteridgeville, Pretoria, the prelate said.

Bishop Jordan himself has assembled from interested friends and churches nearly \$3,200.00 toward a station wagon and supplies which he proposes to take with him to his work.

Bishop and Mrs. Jordan, who are residing at 129a North Reno St., were the recipients of many courtesies during the holidays. Bishop Jordan preached at Grant and Ward AME churches. He left this week for several engagements in the East, but says that he is prepared to break off his trip at any time and leave with Mrs. Jordan for South Africa as soon as the government permission is granted.



Malan May Grab AME

P.1 Property

CINCINNATI — Bishops and other high ranking officials of the African Methodist Episcopal church were gathering here early this week for an emergency meeting in an attempt to block an expected grab of church property by Daniel Malan's South African government.

The confab, slated for Tuesday, Aug. 4, at the Mase hotel, was called by Bishop Sherman L. Greene, head of the Council of Bishops.

Reliable sources say the South African government of Prime Minister Malan is moving to take over property of the church.

The council is considering naming a native African to take over temporary jurisdiction of the work in South Africa in order to forestall a seizure.

A likely person who would be acceptable to the Malan government is Dr. Francis Gow of Cape-town, South Africa. Gow, who belongs to the colored or mixed African group, was a candidate for Bishop at the last general conference in Chicago.

Bishop Frederick D. Jordan who was appointed Bishop of South Africa was turned back at Southern Rhodesia on his initial attempt to enter the country.

Bishop Jordan says he has not relinquished his post or given up attempts to get into Southern Africa.

He and his wife were turned back at Southern Rhodesia by British authorities upon orders from the Malan government.

New President Greeted — Dr. H. I. Beardon was greeted by a host of friends following his election as president of the AME Connectional Council. Left to right: H. Crumbling, Bishop S. L. Greene, president of the Bishops' Council; Dr. Beardon and Bishop D. Ward Nichols. Back row: S. P. Perry, R. A. Hildebrand and John Silveria, all of New York, and Dr. T. L. Scott, Los Angeles. Seated, front: R. R. Stokes and J. D. Bright.

South Africa Bars 2 A.M.E. Bishops

Johannesburg, South Africa, March 17 (AP) — The South African Immigration Selection Board has barred two United States Negro bishops from visiting this country to preach, church leaders here said today.

The Americans are Bishop Frederick Jordan, first vice president of the missionary department of the African Methodist

Episcopal Church with headquarters in New York, and Bishop Howard Primm, Nashville.

The church has a million members in the United States and 150,000 in South Africa.

The church officials said the two bishops applied last June for permission to enter the country and had received a brief note of rejection after a long delay.

AME Post To Greene

WASHINGTON — Dr. Sherman L. Greene Jr. was nominated by the AME Bishops' Council last week to succeed the late William A. Fountain Jr. as secretary of the AME Church Board of Education.

Dr. Fountain, who was found dead in his room two weeks ago, was in the midst of a survey that was to have led to the re-evaluation of AME connectional schools. It is believed that his successor will carry on the survey.

Dr. Greene is president of Paul Quinn College at Waco, Tex. He had served as president of Campbell College at Jackson, Miss. His nomination

is subject to the approval of the AME Board of Education scheduled to meet next month in Nashville. Bishop Joseph Gomez, chancellor of Paul Quinn College, is chairman of the board.

Speculation is rife as to who will succeed Dr. Greene at Paul Quinn. Several prominent churchmen have been mentioned.

"AME Church Has Miscarriage Under Gomez Leadership In Texas" Sewell

DALLAS—The Independent A.M.E. Church in Texas is spreading like wild fire; there are thousands of laymen waiting the outcome of the forthcoming Bishops Council which will meet in New Orleans, Louisiana the later part of February 1953. If the Honorable Bishop is retained in Texas, there will be from ten to fifteen thousands of AME members who will go the Independent Organization for re- sement.

It has been said that the people who are going to the new Church are lovers of the Rev. Mr. L. C. Graves; but this is not the case. The facts are: the laymen of the A.M.E. Church of Texas are sick and tired of the Honorable Bishop Gomez using his foreign policies to get over his unrighteous tricks under the guise of an expansion program for Paul Quinn College.

The Bishop has moved Preachers and Presiding Elders, and threatened to suspend and expell some of them; just anything to carry his point. He has also encouraged weak lymen and coward Pastors and presiding elders to write about him- self attempting to further hoodwink the people. Just a few days ago, a general officer of the AME Church wrote an article in his defense. The writer stated in his article, quote, "I am not looking to the Bishop for an appointment," this is true, by virtue of being a general officer, but that same general officer did not say anything about the Bishop pushing the State superintendent of Sunday School around to give him a chance to beg the people from Friday through Sunday of each annual conference in the State; to be given a handout by the Bishop. I highly agree with the gran, general officer, who wouldn't write in the defense of the Bishop receiving such a rakeoff.

THE GOMEZ BUDGET

When the Honorable Bishop Gomez presented the Budget to Texas; everyone said this is the thing we have long waited for. As the Bishop said there would be no other calls for money after the budget is set; and the very first thing! there were letters all over the State asking for a Christmas gift for Paul Quinn. I suppose someone around is named

Paul Quinn these days. He is very slick as he thinks; the next move was the seventy-nine-cent anniversary and the personal commissions; he en asked that the ministers and their wives expose themselves by begging the public for what he called personal commission. Then came the registration: at first, this was to be a voluntary act; holding a few meetings, it b a must, which is definitely

NEW BUILDINGS AT PAUL QUINN:

These days when credit is ex- tended to almost anyone it was very easy to build four or five hundred thousands dollars new buildings; work should have extended over a period of 10 to 12 years; and no- one would have been offended. I am not a theologian; but somewhere the Bible reads: "Let not your good be evil spoken of" this is exactly what the honorable Bishop has done.

THE NEW CHURCH WILL CONTINUE TO SPREAD:

If Texas does not get a change in the administration before the year of 1953 comes to an end there will be Independent churches in every section of the State.

ATTEMPTS TO STOP THE NEW CHURCH:

Bishop Gomez with his Presiding Elder Lawyr, is attempting to draw up such documents as to stop the spread of the Independent church in Texas. This is not the way to stop it. As a layman I say the best way to stop it is, let some of the pastors and laymen of the church give the Bishop a little business advice. When moves were being made to organize the new church, the Honorable Bishop siated from the conference floor in Ft. Worth, Texas, that he could not see the Independent church amounting to much. If this is true why ge' Lawyers to stop it? The Bishop may be assured that we! the laymen of Texas will not support such as he has done to please himself and a few "Yes men" as Presiding Elders, and pastors. Every pastor who knows how to carry on in the local church, the Bishop always

around bragging on him, but the humble Mission Pastor never se: him until there is a church to be dedicated.

BY MELVIN SEWELL
A LAYMAN OF THE
A.M.E. CHURCH,
DALLAS, TEXAS

New Pastor Named By Bishop, Denied Contested Pulpit

Supreme Court Of Errors Sustains Injunction Won By Loyal Congregation

BRIDGEPORT, Conn. — Independent African Methodist Episcopal churches throughout the United States were greatly elated recently over the decision of the Supreme Court of Errors of this state, which denied to the general church a new trial of its case to obtain physical possession of Bethel A.M.E. of Bridgeport.

Litigation in the case was initiated in 1951, when the AME bishop of the district appointed the Rev. J. J. Jenkins as pastor of the AME church of Bridgeport, to replace the Rev. J. D. Drake, who had held the pastorate for some four years. Court Briefs state that "all the members of the plaintiff church (Bethel) wanted him (the Rev. Mr. Drake) to remain in that capacity (minister.) The former (the Rev. Mr. Jenkins) forcibly endeavored to enter upon the plaintiff's property, contrary to the wishes of the congregation."

Independent 117 Years

The court concluded that the church had maintained its independent status from the time of its foundation in June 12, 1835,

were satisfactory to their members.

At least two such appointments have been rejected, it was pointed out. Stressed in the church's brief was the fact that Bethel's property was not dedicated to the general church.

Church's History

Following, in part, is the history of the church as disclosed in the records presented to the court:

"On June 12, 1835, the land located at 393 Broad st., Bridgeport, was conveyed to three individuals as trustees for a new society to be formed and known as the Colored Methodist Episcopal Ebenezer church.

"The deed recited that the property was to be used and occupied by said society as a place whereon to erect a church for public worship, and to be used and occupied for that purpose and no other forever. "In 1843, the plaintiff church was incorporated under the name mentioned above. Shortly thereafter, the three trustees conveyed the property to the corporation.

Name Changed In 1850

"In 1850, the General Assembly changed the corporate name to the AME church of Bridgeport.

"Since 1870, the plaintiff has participated in the New England AME annual conference. One of these conference was held on the Broad st premises in 1900.

"The plaintiff has accepted the appointment by the bishop of the presiding elder and has furnished him with reports about the affairs of the church.

"The discipline of the general conference prescribes a form of deed for use by local churches when acquiring property, by the terms of which the property is to be held in trust for the use of the general church in accordance with the discipline of that church.

Deed Not Altered

"In 1946, the plaintiff acquired a parcel of land for a parsonage. No attempt was made to have the deed follow the prescribed form. Furthermore, mortgages were placed on the church property in 1897, 1903 and 1946.

"These conveyances bear the signatures of individuals acting as the plaintiff's agents or trustees, and nothing in the instruments indicates that they were executed pursuant to authority or permission obtained from the general church.

"It is provided in the discipline that a local church attains the status of a "full-fledged member" of the general church when the following requirements are fulfilled:

Must Vote On Step

(A) The persons organized as the local congregation express an intention and desire to become part of the general church;

"(b) They then vote to submit the property and temporal affairs of their church organization to the control of the general church, and this vote is reported by an authorized representative of the congregation to the annual conference, which thereafter takes action on the admission of the local church;

(c) A ceremony of dedication is held at which the bishop or presiding elder is presented by the trustees with the keys of the church, as a token that it will forever after submit to the discipline, doctrine and government of the general church and permit the ministers of that church to preach in it."

This the Bridgeport church refused to do.

All of the justices of the Supreme Court of Errors concurred in the decision reached that the AME church of Bridgeport was an independent body and need not accept certain rulings of the bishopric of the AME general church.

Not Wholly Obligated

Although the independent AME churches are allowed to send representatives to the annual conference, they are not obliged to accept the pastors whom the bishop has appointed for them.

The church's lawyers argued that it had never become a member of the general church; that it had never met the requirements for such an affiliation; and that it has accepted pastors appointed by the bishop, but only when they

Woman Says She Was Common-Law Wife of Prelate

B-U-I-L-E-T-I-N-!

JACKSONVILLE, Fla.—The will of the late former AME Bishop, George E. Curry, was not admitted to probate hearing held here Jan. 19. Another hearing has been scheduled for Feb. 26.

By TREZZVANT W. ANDERSON

JACKSONVILLE, Fla.—Latest bombshell to rock the turbulence-filled story of the late former AME Bishop George E. Curry was the filing of a petition which bares his love-life, an alleged common-law wife, a child born to him by that alleged common-law wife, and charges that his will is a forgery.

All these sensational developments blew into the spotlight here last Wednesday when Mrs. Eva E. Hampton Curry—who described herself in a petition to Duval County Judge McKenney J. Davis as "common-law wife of the decedent"—asked the Court to deny admittance of the late ex-Bishop's will to probate.

MRS. CURRY further described herself in her petition as "mother of Phyllis Eloise Curry, born at Brewster Hospital (Jacksonville) on Aug. 10, 1952, to Eva Hampton Curry and George Edward Curry."

Gossip had long attributed a secret love life to the colorful prelate who was unfrocked of his bishopric by the AME General Conference at Kansas City in 1948. But the developments of last week skyrocketed the story of Bishop Curry into greater prominence than at any time since that event.

The late former Bishop died here on Dec. 18, 1952. His last will and testament was dated Dec. 5, 1952, and was reportedly witnessed by three persons here: Sylvia N. Starks, Estelle Corley and Curtis Corley.

IN HER ATTACK on the will, Mrs. Eva Hampton Curry declared that "Curtis Corley did not sign the same, nor did he sign, nor print the same, nor authorize anyone to sign or print it in his behalf."

She also declared "that the three witnesses who purported

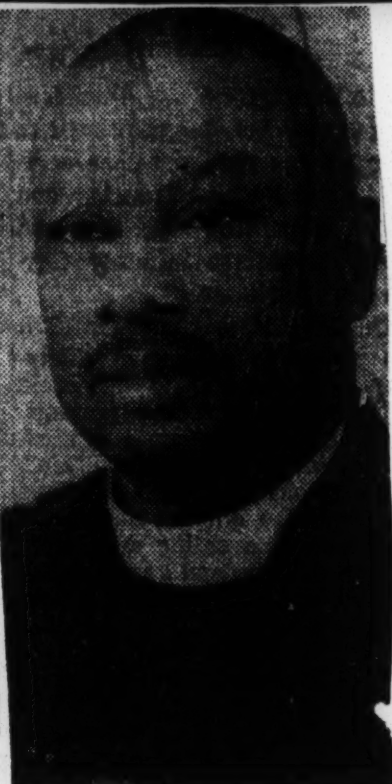
to sign the said will did not sign as witnesses the said will at the time and place said witnesses claimed to have been present at the home of the said G. E. Curry and that the name of Curtis Corley, 1051 Logan Street (Jacksonville) is a forgery."

The contest over the will was scheduled for a hearing before the county judge here on last Thursday morning. Attorneys for the late ex-Bishop's estate—the firm of Rogers, Towers and Bailey—refused to make any statements to this reporter.

ATTY. W. L. BLACKARD of the firm referred this writer to one of the two administrators of the estate, Mrs. Inez Bivens, 1311 Fairfax Street, but—in this writer's presence—phoned Mrs. Bivens and advised her not to make any statement. Therefore, this writer did not question her. The other administrator named by ex-Bishop Curry was Mrs. Louise E. Sherrifield of 1805 Barnett Street, Jacksonville.

Named in the will as the only heirs were Sarah Dixon, 56, 3799 Old St. Augustine Road, South Jacksonville, Fla., a sister, and Mary J. Young, 51, a niece, who resides at 1195 West Twenty-second Street, Jacksonville. Value of the estate was placed in the petition at \$50,000, plus household furniture, books, and clothing worth approximately \$500.

There are U. S. Internal Revenue Bureau liens totaling \$44,191.40 (as of Nov. 14, 1949,



BISHOP GEORGE CURRY

... his will contested

when filed) on the estate of the late ex-Bishop, for unpaid income tax assessments covering 1943, 1944, 1945 and 1946.

Mrs. Eva Hampton Curry is represented by Atty. Wayne E. Ripley, white. She is said to have been married at one time to an instructor at Delaware State Teachers College, located at Dover, Del.

Bethel AME in Pittsburgh

Church Organized In 1827, Set For Anniversary

PITTSBURGH, Pa.—Bethel AME Church, oldest AME church west of the Alleghenies, is conducting a week-long program in commemoration of its 126 years of fruitful service in this city.

High church and civic leaders of the metropolitan area will participate in this year's celebration. The following are listed to appear on program: the Revs. J. M. Williams, Park Place AME; Harold R. Tolliver, Grace Presbyterian; James B. Cayce, Ebenezer Baptist; D. W. Bass, Carter Chapel CME; J. W. Henderson, Calvary AME; Arthur Marshall Jr., John Wesley AMEZ, and Samuel L. Spear, Metropolitan Baptist.

Among the highlights of the celebration will be the sermon by Bishop A. J. Allen of the Third Episcopal District, Sunday, Feb. 8, at 11 A.M.

The banquet on Monday, Feb. 9, will also be a highlight. Principal speaker will be the Honorable Judge John Drew of Common Pleas Court. Atty. Wilbur Douglass will introduce the speaker.

Presiding Elders B. M. McLinn, J. W. Storms and G. N. Thompson will also speak at the banquet. According to the Rev. A. A. Hughey, pastor of the church, the largest crowd is expected in the history of these celebrations.

Bethel African Methodist Episcopal Church was organized on the site of the old Monongahela House on Water Street in 1827. The African Educational Society was organized in 1832 and opened a school. This was the first effort to educate Negro children. Three years later, in 1835, the church was moved to Wylie and Sixth Avenue.

Fire destroyed Bethel Church in 1845, and in 1850 the congregation purchased a lot at the corner of Wylie Avenue and Elm Street and built and dedicated a new church and installed the first organ in any Negro church in Pittsburgh. The church was remodeled in 1866.

In 1904, the Rev. Mr. Townsend designed and built the present edifice at a cost of \$75,000. The building today is worth \$300,000.

In 1921, Dr. J. C. Anderson reduced the mortgage from \$35,000 to \$12,000. In 1945, the Rev. John D. Bright launched a financial campaign which resulted in burning the mortgage and paying all other debts and purchased a parsonage. Since 1948, the affairs of Bethel have been in the hands of the Rev. A. A. Hughey, who was appointed by Bishop A. J. Allen. Many improvements have been made under the watchful guidance of the Rev. Mr. Hughey.

Improvements include redecorating the auditorium, remodeling the kitchen and the replacing of doors and other things aggregating more than \$15,000. Bethel has stood on its present site for the past 103 years.

Bishop Frederick To South Rhodesia

LONDON — (ANP) — Bishop Frederick D. Jordan of the African Methodist Episcopal Church arrived in London, Friday, on his way back to America. The Union of South Africa blocked his approved trip to Southern Rhodesia where he had planned to carry on his church work until such time as he could be approved to operate from his South African headquarters.

Already banned by the South African "apartheid" (absolute segregation) government from entering that country to carry out his religious and church duties, Bishop Jordan last week was barred from even staying in Africa.

Bishop Jordan and Mrs. Jordan with British officials on all the new grounds in Northern Rhodesia after they had notice from Johannesburg that they would not be allowed to reach their destination.

Northern Rhodesia used a technicality to keep the bishop from reaching his destination although his papers permitting him to enter Southern Rhodesia were in perfect order. Northern Rhodesia had him sent back to Rome, Italy because he had no visa to that country. Under ordinary circumstances the Jordans would have been recognized as passengers in transit and would have been allowed to reach their destination.

Sympathetic leaders of the AME Church, itself, still feel that a satisfactory negotiation can be worked out with South Africa. They are praying that all elements within the church are unified in supporting Bishop Jordan's cause.

The suspicious, however, are wondering where are the leaks that give South Africa every move the bishop plans to make before he makes it.

From Rome the bishop and wife flew to London where they are awaiting transit back to the United States. Bishop Jordan said that in America he will continue his efforts to assume his AME Church post in South Africa, a number of underlying features in the whole situation have reached the surface:

1. Is South Africa using all means to keep the bishop from coming to Africa. There is some question as to how the Union knew where the bishop was going and could work so quickly. Some persons feel that South Africa is strongly urging Great Britain to block the bishop's coming to the continent at all costs. That government has never officially said why it is barring him.

2. There is a feeling that certain elements within the AME Church, itself, may be undermining the bishop's efforts to take over his district. One school of thought feels that certain bishops would rather that they called the steps in arranging for him to reach Africa. Another school feels that maybe in

The Fourth district is one of five which supports the Ohio school. Some 300 ministers from five states and Canada were present. Assessments for expansion amounted to \$28,000. The District Queen's contest sponsored by the missionary societies under the chairmanship of Mrs. Alma Baber netted over \$28,000, making a grand total of \$59,000 reported for the two-day meeting.

Winners in the contest were presented deeds to lots at Camp Baber. They were Class A, Mrs. Beatrice Christian, Ebenezer church, Detroit; Rev. Carlyle F. Stewart, pastor; Class A, Coppin Memorial, Chicago, Miss Doris Reid, Rev. Russell S. Brown, min-



BISHOP BABER

ister; Class B, Bethel church Champaign, Ill., Miss Wilda Herndon, Rev. E. Taborn, pastor.

Winner of the Class C group was Mrs. Anna Lee Durden representing Allen Chapel, Anderson, Ind., Rev. J. A. Randall, pastor; Class D, St. Paul church, Glenco, Ill., Miss Virginia Mullens, Rev. James S. Benn III, minister; Class E had a tie between two churches. They were Allen Chapel, Minneapolis, Rev. Lillian A. Parkinson, pastor, Mrs. Rob-

AME's Up Education By \$94,000

DETROIT — Bishop George W. Baber of the Fourth Episcopal district of the AME church reported last week at the two-day convocation for expansion that more than \$94,000 dollars has been reported this year by the district for education and expansion purposes.

Of this sum, \$40,000 has been paid to Wilberforce university.

ert Taylor, contestant; and Miss Carrol E. Stewart, Hills Chapel, Marion, Ind., Rev. M. M. Morrell, pastor.

First Woman Pastor In AME Church

Bishop Appoints Rev. Mrs. Swann

To Basil Church

BALTIMORE — Loud cheers and applause filled St. John's AME church Sunday evening as Bishop E. H. Hemingway appointed the first woman pastor in the Second Episcopal District.

She is the Rev. Mrs. Emma J. Swann who will be in charge of Basil AME church in Cockeysville, formerly pastored by the Rev. O. M. Molock who has been transferred to the Worton circuit, Centreville District.

The appointments were announced at the closing meeting of the 136th Baltimore annual conference which had been in session since April 22.

The larger city churches retained their pastors. They are: Bethel, the Rev. Harrison J. Bryant; Payne, W. P. Mitchell; Trinity, A. R. Powell; St. John's, I. M. Gray and Waters, H. B. Threadgill.

Audience Elated

The overflowing audience which filled the doorway, basement, auditorium and balcony of the church, was still elated from the sermon preached by the Rev. Mrs. Swann earlier in the evening.

Prior to the reading of the appointments, Bishop Hemingway hinted that there would be a woman pastor.

"I have appointed a number of good evangelists in my day and I can see no reason why one of them shouldn't become a pastor," he said with a smile.

Immediately the name of the Rev. Mrs. Swann began to buzz

throughout the crowd which was anxiously awaiting the report.

The question, "Where will she be placed?" was written over all of their faces.

When the appointment was read, the Rev. Mrs. Swann, a small woman with a powerful voice, clasped her tiny hands in prayer as a high screech of joy escaped her thin lips.

Ministers and visitors surrounded her before she could even accept the certificate from the bishop.

No changes were made in the three presiding elders. The Revs. John M. Cox, R. L. Tillery and W. E. Moseley remain in charge of the Baltimore, Easton and Centreville districts, respectively.

Conference Appointments

The Baltimore Annual conference appointments are as follows:

Baltimore District—J. M. Cox, Presiding Elder
BETHEL—Harrison J. Bryant.
TRINITY—A. R. Powell.
GRACE—(Catonsville) C. C. Brown.
HEMINGWAY TEMPLE—I. E. Davis.
QUAKER BOTTOM—Robert C. Lane.
ST. STEPHENS—Charles E. Johnson.
ROCKS—George A. Hawkins.
MT. CALVARY—C. E. Walden.
OAK STREET—Perry M. Tilghman.
CARROLL—Richard M. Hall.
MT. ZION—William A. Bell.
SHILOH—William V. Sewell.
BASIL—(Cockeysville) Sister Emma J. Swann.

EVANGELISTS

Mrs. Beulah Sorrell
Mrs. Mary M. Wilson
Mrs. Lena Reid
Rev. T. J. Jackson
Rev. Mathew D. Norton
Easton District—R. L. Tillery, Presiding Elder
WATERS—(Baltimore) T. B. Threadgill.

PAYNE MEMORIAL—(Baltimore) W. P. Mitchell.
BETHEL—(Cambridge) H. B. Barkley.

BETHEL—(Easton) C. R. Edgehill.
ST. PAUL—(Crisfield) J. G. Barnes.
NEWARK CIRCUIT—J. W. Williams.
BERLIN CIRCUIT—E. B. Johnson.

UNIONVILLE STATION—E. B. Burch.
CORDTOWN CIRCUIT—J. H. Powell.
FRUITLAND STATION—W. H. Strawberry.

POCOMOKE CITY—T. E. Butler.
IVYTOWN—F. G. Jones.
GEORGETOWN CIRCUIT—C. I. Coston.

WAYMAN STATION—J. T. Waters.
MT. ZION—(Baltimore) R. F. Stansberry.

EVANGELISTS

Mrs. Susan A. Murray
Centreville District—W. E. Moseley, Presiding Elder
ST. JOHN—I. M. Gray.
HAVRE DE GRACE—M. B. Simpson.
PORT DEPOSIT—R. L. Bond.
CHESTERTOWN—C. A. Hayman.

GRAYSONVILLE—E. H. Purnell.
CECILTON—J. W. Henry.
ELKTON—H. R. Curtin.
WORTON—Olen Molock.
BERKLEY—Henry Thomas.
DENTON—L. M. Menefee.
RIDGELEY—S. T. Burrus.
CHESAPEAKE CITY—Purnell Wilson.
THOMASTOWN—W. J. Miller.
POND TOWN—Albert Walker.
CHURCH HILL—D. E. Foreman.
PRESTON—F. F. Burke.
CENTREVILLE—A. J. Jones.
ST. JOHN MISSION—R. Dargan.

AMEs Threaten NAACP Boycott

NEW YORK—Efforts made throughout Saturday and Sunday to reach Walter White for his comment were unsuccessful.

By ETHEL L. PAYNE

WILBERFORCE, Ohio—The appearance of Walter White as commencement speaker at Central State college here last week, touched off a charge of "double talk" by the NAACP on segregation and drew the threat of nationwide boycott against the association by the African Methodist Episcopal church.

It raised a long-smouldering feud between the church-operated university and the state-supported college which grew out of a split in 1947.

The attack against White and the NAACP was led by Bishop Frank Madison of South Carolina at a meeting of the board



BISHOP FRANK M. REID

of trustees of Wilberforce university. In a speech to them, the fiery bishop who is a staunch advocate of academic independence, flayed the appearance of White as a consultant to the battle for freedom in education which Wilberforce is waging.

LODGE FORMAL PROTEST ...

The board appointed a committee to lodge a formal protest be-

fore the executive board of the NAACP in New York and to demand the right to air its grievance before the national meeting of the NAACP when it convenes in St. Louis on June 23.

Barring satisfaction on this, Rev. Charles S. Spivey, pastor of St. Stephen's AME church in Detroit, chairman of the committee, said that the council of bishops will consider invoking a boycott of the NAACP in the 7,000 churches of the connection in the United States.

Seven bishops present were D. Ward Nichols; Frederick D. Jordan; D. Ormonde Walker; George W. Baber; Frank Madison Reid; A. J. Allen and John H. Clayborn.

Specifically, the committee cited the "inconsistency in policy" of the NAACP. It said that in some sections of the country, the NAACP has bitterly assailed every form of segregation, particularly where public funds are used to maintain a bi-racial policy. At the same time, the committee contends its highest representative would come to "free" Ohio and support and accept an educational institution which is Jim Crow in every aspect.

TOKEN REPRESENTATION ...

Reverend Spivey scoffed at the report that Central State college has admitted white students and called it token representation. Rev. F. LeMoyné Whitlock, presiding elder of the St. Joseph district of the North Missouri Conference of the AME church, was named to present the formal protest to the national body.

The demand for a hearing was placed before the executive board in New York this week by Dr.

George A. Singleton, editor of the AME Review. Reverend Whitlock charged that the one white student which Central has enrolled has been "in absentia."

BLOW TO FREEDOM

Said Reverend Whitlock, "This strikes at the central core of the principles of freedom upon which African Methodism was founded. The bishops of the church and the entire board are aroused by this. Unless some consideration is given our request for a hearing, the position of the NAACP will be in jeopardy."

Besides Reverends Whitlock and Spivey, the committee is composed of Mrs. A. Beatrice Williams of Jacksonville, Fla., editor of the Women's Missionary magazine; Rev. J. E. Bearden of the Pension department, Nashville; Mrs. Beatrice Transeau, Los Angeles; Rev. Fred Hughes, St. Louis, editor of the Christian Recorder; and Mrs. Mable Jackson, Pittsburgh.

REPRISALS

Even before the committee acted, reprisals were following swiftly in the wake of White's appearance. Several members of the Wilberforce, Dayton, Ohio, and Xenia chapters of the NAACP announced the withdrawal of their memberships.

Reverend Spivey said that his church would no longer be open for NAACP meetings, and there were unconfirmed reports of similar action on the West Coast.

OUR NEGRO COMMUNITY

3,000 Delegates Expected At Leadership Congress

Atlanta, Ga.
By CLAUDE GEORGE SR.

More than 3,000 delegates are expected to attend the 46th annual session of the Christian Leadership Education Congress of the Sixth Episcopal District, Africa Methodist Church, at Morris Brown College Aug. 17-21.

The Rt. Rev. Sherman L. Ing with Mt. Zion and Wesley Greene, presiding bishop, said Chapel.

planned the congress as a major completion. He said general aims of the meeting are:

1. To discuss and plan work of the local church.
2. To develop leaders and teachers in Christian service.

Dr. J. R. Coan, director of religious education at Morris Brown College, said subjects the educational congress will discuss include church-related colleges, the campaign of spiritual mobilization for the AME Church, and future publications.

Participants in the congress will include presidents of colleges, J. R. Hurley, president of the deans of seminaries, editors of union, announced. He said the church papers, bishops and other officers.

Manley Lauds Women

Dr. A. E. Manley, newly appointed president of Spelman College, said women of today are more than just homemakers. He said an increasing number of women are taking part in policy-making in government and business. He emphasized that Spelman College's traditional interest encouraging leadership in women will continue.

Dr. Manley said he has spent the first two weeks at Spelman in taking inventory of the college. He added he plans to outline an ambitious program for the fall term.

Set District Congress

The West Atlanta District of Departmental AME Church Congress will be held July 21-24 at Wesley Chapel Church in Newnan.

The Rev. W. M. Whitters will be host pastor. Dr. Thomas J. Davis, presiding elder of the district, said he expected a large attendance from Atlanta.

Bishop S. L. Greene of Georgia will address the conference at a

joint old-fashioned quarterly meeting.

A round-table discussion on five phases of evangelism and a conference sermon by Dr. D. T. Babcock, pastor of the St. Mark AME Church, Atlanta, will be highlights of the meeting.

The congress will conclude with a mass meeting on the theme, "Christ, the Panacea For This Sick World."

Book Review Study

The Ministers' Union of the African Methodist Episcopal Church will add book review study to the weekly meetings, the Rev. J. R. Hurley, president of the deans of seminaries, editors of union, announced. He said the object of the new feature is to keep the ministers abreast with the times.

"The History of Christianity" by Kenneth Scott Lalaurette was reviewed at the last meeting.

State Street AMEZ Church To Celebrate 133rd Year

MOBILE, Ala. — The State Street AME Zion Church of Mobile will celebrate its 133rd year on June 14. This historic church, supposedly the oldest colored church in Mobile, has planned a fitting ceremony for that day.

Though many improvements have been made, the aim of the congregation is to free the church of all its indebtedness and to push a "Back to Church" and Fellowship Rally.

In its 133 years, the State Street Church has had twenty-six ministers. Each contributed something definitely to the church both materially and spiritually. Mrs. Hattie Besteda, a loyal churchgoer, who was conscious of the dignity and tradition of the church, hit upon the idea of a type of ministerial rally with a worker in the church representing each minister and another worker in the church acting as captain to assure that his representative be elected the most popular minister, thus encouraging hard work and fellowship. Mrs. Besteda's idea was accepted by the ministers and confirmed by the pastor, Dr. C. C. Coleman.

The church congregation has been divided into twenty-six groups. The pastors, representatives and captains are as follows:

Palmer Washington Dick, Fred Thomas, Mrs. Hattie Besteda, Rev. W. H. Davenport, Lorenzo Nathan, Mrs. Leanna Rackely, Rev. B. F. Wheeler, Edward Eaton, Mrs. J. B. Allen, Rev. J. H. McMullen, Herance Henderson, Mrs. A. L. Watson, Rev. J. H. Wood, James Battles, Mrs. Lois Battles, Rev. A. Hannum, Albert Peasant, Mrs. Montiel Johnson, Rev. W. D. Speight, V. H. Pugh, Mrs. Louise Johnson, Rev. S. D. Davis, James Besteda, Mrs. Mary Barnette, Rev. H. L. Holt, Frank Miller, Mrs. Mary L. Krouse, Rev. J. D. Cauthen, Henry Thomas, Mrs. Beattie Thomas, Rev. C. M. Howell, C. W. Allen, Mrs. Alma White, Rev. J. W. I. Tunstall, Thomas N. Reed, Miss Esther Evans, Rev. S. S. Waler, James Rains, Miss Lillian Rains, Rev. T. H. Epton, J. H. Carter, Mrs. Clara Washington, Rev. Z. T. Fearshall, Freeman Pollard, Mrs. Lorena Hudson, Rev. Samuel Sherman, Clarence Dun-



DR. C. C. COLEMAN

can, Mrs. Hattie Doyle, Rev. P. J. McIntosh, Walter Woodyard, Mrs. Marie R. Beard, Rev. Edward Hunter, Marshall Wormley, Mrs. E. Tunstone and Mrs. Marie Wormley, Rev. J. F. Moreland, Joseph Brehon, Miss Ozell Brehon, Rev. Edward Hunter, Frank Tyler, Mrs. Carolyn Tyler, Rev. R. S. Evans, Francis Tyler, Mrs. Annie M. Tyler, Rev. Alexander Fisher, Johnnie Stewart, Mrs. Irene Dunnagan, Rev. Wilber Strong II, Louis Sylvester, Mrs. Mary Sylvester, Rev. Wilber Strong, Curtis Pugh, Mrs. A. L. Coleman, Rev. Richard Butler, Joe Thomas, Mrs. Nellie Thomas, Rev. C. C. Coleman, Samuel Besteda, Mrs. Ida Howard.

The present pastor of State Street Church is Dr. C. C. Coleman. He has been pastor for approximately eight years. Dr. Coleman is a noted scholar and author, having published a book and many articles for religious and secular magazines. A firm believer in the dignity of man, Dr. Coleman has headed many civic drives to aid his people.

For many decades, the majority of graduations both public and private are held at State Street Church as a matter of tradition. The membership of this church embraces many of Mobile's outstanding citizens, whose families for generations have attended "the

Old Ship of State.

A brilliant program is planned for June 14 and the public is cordially invited to attend.

Assisting Mrs. Hattie Besteda, general chairman, are Mrs. Marie R. Beard, secretary, and Mrs. Mary Lee Krouse, treasurer.

\$20,000 Raised At AMEZ Conference

Bishop Walls Presides; Mother Zion Collects \$68,520 In Year

By LYDIA T. BROWN

NEW YORK — With the congregation standing holding hands and singing "God Be With You Till We Meet Again" the 132nd annual AMEZ Zion Church Conference ended Sunday after a six-day session at Greater Hood Memorial AMEZ church.

The Rev. James W. Wactor was host pastor and Bishop William J. Walls, of the First Episcopal District, presided, assisted by Bishops William C. Brown, Fourth Episcopal District, and Daniel C. Pope.

Bishop Brown, Brooklyn, delivered the Sunday morning sermon, while Bishop Pope preached in the evening.

\$20,000 Raised

The Sunday collection was \$1,755.66, and some funds also were given toward the furniture and bills incurred by the recent rebuilding and dedication of the Harriet Tubman Home at Auburn, N.Y.

The public collection was \$2,924.80, and when the audit of funds collected during the sessions was finished June 22, some \$20,000 had been raised for the entire session.

At the New York City conference only the Hudson River Valley, under Presiding Elder Charles C. Williams, and the Long Island District, under Presiding Elder Dr. John Tucker of Poughkeepsie, were reporting.

since the Upper New York State is a separate conference.

Highlight Of Closing

Highlighting the closing days of the conference was the introduction by Bishop Walls of six visiting prelates. It was Bishop Chesterfield C. Alleyne who threw a bombshell after another bishop had said that the young people in the church had gotten to the place where they felt the bishops elected 29 years ago were too old, and that he was not ready to retire because he felt he had just begun.

Bishop Alleyne said, "A man lives in deeds, not in years, but when the time comes next quadrennium, I shall be willing to retire, and like the old fire horse, go to pasture." He stated that he felt the older men on the Board of Bishops should be content to retire also, and let the younger men have their chance.

Expansion of Zion in the middle west and far west, was discussed by Bishops Stephen G. Spottswood, and William Steward of the California Conference.

Communion Service

Communion service was on Friday night after the Women's Home and Foreign Missions Candlelight service under the direction of Mrs. Margaret Mays, supervisor of the first Episcopal District, with Bishop Pope as guest preacher.

Communion was read by Bishop Walls, Presiding Elders J. H. Tucker, C. C. Williams and the

Rev. Dr. Benjamin C. Robeson of Mother Zion church.

Mother Zion church raised the largest sum of money for the year, \$68,520.70. The Rev. Mr. Robeson and his two assistants

were lauded by the conference; the Rev. Peter Price for 29 years of continuous service as assistant pastor, and the Rev. Arthur Hardge, assistant, for his work among the youth of the church.

The Hudson River Valley District raised \$251,093. for the year. Mrs. Hildred H. Wactor, president of Home Missions, reported \$3,865.62 for both districts.

Bishop Walls read the following appointments:

Mother Zion, Benjamin C. Robeson; Church on the Hill, William Poe; Caldwell Chapel, Canres McKinney; Greater Hood Memorial, James W. Wactor; 135th St. Mission, Mrs. Mattie Harper; Walters Memorial, I. W. Bryant; Bishop Moore Memorial, L. L. White.

Hudson River District

C. C. Williams, Presiding Elder; C. C. McKinney, Newburgh; E. Raphael Michaels, Poughkeepsie; Ralph W. Gullette, White Plains; J. W. Hayes, Troy; Sampson Green, Kingston; Ulysses Jackson, Tarrytown; Roland Fernandes, Nyack; Edward Williams, Middletown; Petty D. McKinney, Highland Falls; L. H. Eaper, Hudson; R. L. Newby, Mt. Kisco; S. N. Dunbar, Sparkill; J. A. Matthews, Yonkers; W. F. Witherspoon, Yonkers.

M. M. Frazier, E. J. O'Neal, Albany; Mrs. Mattie Houseman, Catskill; C. L. Wilcox, Mt. Vernon;

Missionary preachers appointed were the Revs. Luke Moore, Robert Davis, John J. Edmunds, Adams; B. B. Wallace, Alberta Ware, John H. J. Johnson, S. M. Thomas, I. N. Cisco and Perry Houseman.

John H. Tucker, Presiding Elder

First AMEZ church, Brooklyn, W. O. Carrington; New Rochelle, William E. Carrington, Varick Memorial; S. H. Williams, Maroneck; H. S. Roan, Portchester; Frank Churchill, Hempstead; W. P. Douglas, Westbury; A. A. Adajahoe, Oyster Bay; M. T. Smith, Cram City; J. J. White, Jamaica; H. Hogans, Coney Island;

Eugene McKenzie, Lakeville; R. B. Bennett, Patchogue; T. H. Brooks, Greenport; D. P. Thomas, Great Neck; E. B. Mimms, Bellport; I. H. Brooks, Sag Harbor; Edgar King, Williamsburg; J. E. Walls, Quogue; J. T. Battle, East Hampton; and V. B. Waters, Upper Meridan.

AMEZ Mother Church A Harlem Landmark

NEW YORK — Mother AME Zion church, 140 to 148 W. 137th st., is one of Harlem's noted religious homes.

Besides being the parent church of the African Methodist Episcopal Zion denomination, it is one of the best known in the country.

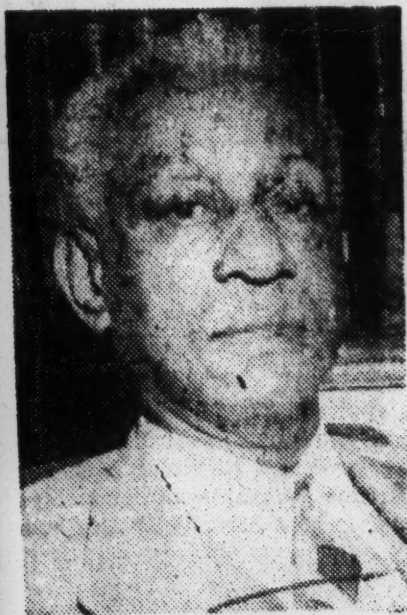
Few visitors to Harlem return to their homes without paying their respects to the Alpha of African Methodist Zionism.

Founded in this city by James Varick soon after he had established his African Methodist Episcopal church in Philadelphia, Mother Zion is to African Methodist Zionites what Bethel church in the Quaker City is to the Quaker denomination, a monument to its founder and leader.

Both churches were established by men who refused to worship God in a Jim Crow atmosphere. **FOUNDED IN 1796**

African Methodist Zionism was established by James Varick in Lower Manhattan in 1796. The first church was built in 1800 at the Corner of Church and Leonard sts. It was incorporated in 1801, rebuilt in 1820, and the first annual conference met in 1821.

Migration of the church followed



REV. B. C. ROBESON

the Northward trend of the city's population. It moved from its original site to W. 10th and Bleeker sts.

Its next stop was in the W. 89th st. From there it moved in

1915 to 151 W. 136th st. In 1923, excavation of the present building began, and in 1925 it was dedicated. The 136th st. building now is used as a youth community center.

One significant feature about the Mother church is that it has had only two pastors in the last 40 years. The first was the late Rev. James W. Brown, who brought the church from the Yorkville section to Harlem and was instrumental in building the present structure.

He was elevated to the bishopric in 1936, and succeeded by the Rev. Benjamin C. Robeson, whose 17 years as pastor were celebrated with a big reception for him and Mrs. Robeson on June 5. **COST \$250,000**

Erected at a cost of more than \$250,000 the white and blue stone building is one of Harlem's imposing religious edifices.

It has a membership of 7,000 a Sunday school enrollment of 1,000, eight choirs, 25 class leaders, an usher staff of 40 and two associate pastors.

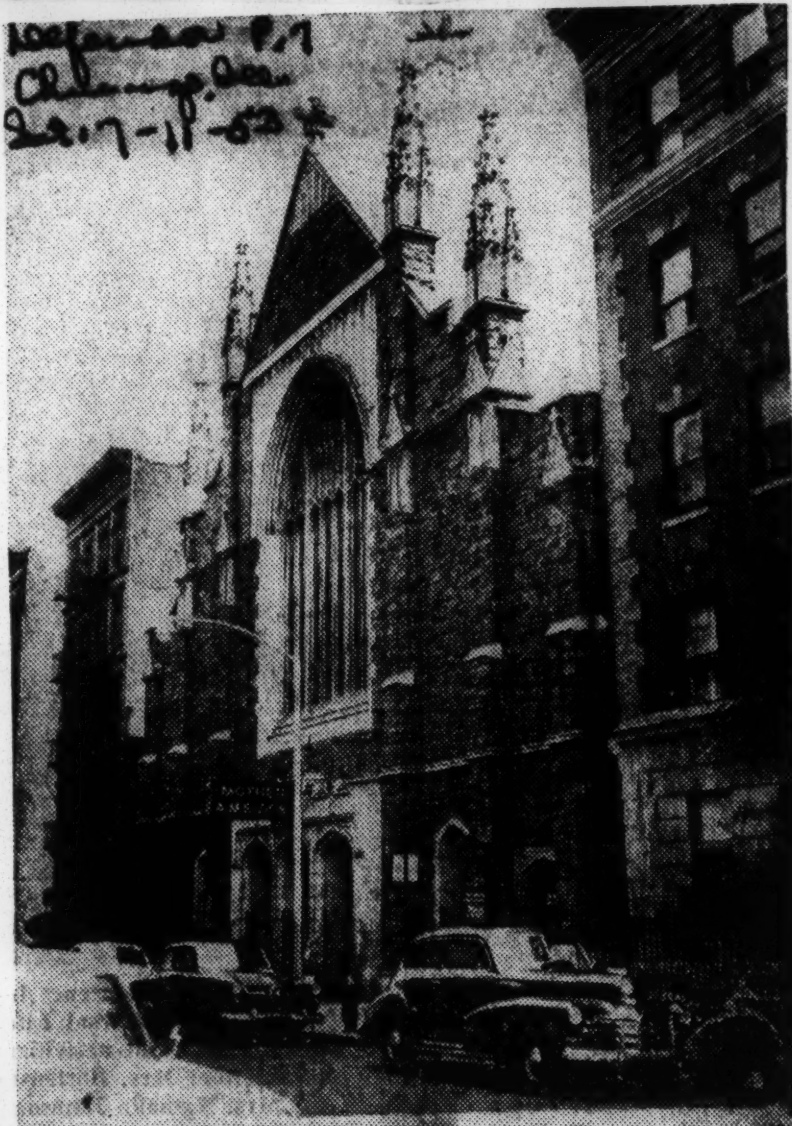
In addition to these departments a notable feature of its religious activities is its Junior church.

The membership is composed of youngsters between 10 and 20. They hold services every Sunday morning in the lecture room with their own pastor, officers, choirs and ushers. The church also maintains a week-day recreational center for the young people of the community.

Although the annual budget of the church is heavy, it spent \$2,870.58 over last year's income of \$65,296.58 in salaries and disbursements, according to the report ending March 3, 1953.

While Mother Zion's history has been replete with a long line of eminent pastors who went from its pulpit to the bishopric, it is also noted for the number of old members who still are active in its affairs.

Among these are James A. Hopkins, 34, who has served as class leader and trustee for more than 50 years. Then there is Mrs. Jennie Johnson, who despite her 70 or more years, still keeps the office and the parsonage spic and span. "It is a pleasure to do that," she says.



MOTHER CHURCH—This is Mother AME Zion Church, Mother of the Zion denomination. Church is one of most imposing in New York, and is a must on the list of thousands of visitors to the city. (Photo by Lewis).

Another of the oldsters is Mrs. Lillian McCallum, daughter of the late Bishop James W. Hood, whose 84 years do not deter her from taking charge of the dining room on the Sundays when it is the missionary society's turn to serve dinners. Mrs. McCullum has been president of the society for over 25 years.

Another is Mrs. Estelle Henderson, 80, who has been a member for 45 years.

SOME IN BUSINESS

Some of these are prominent in the business life of Harlem. Mrs. Minnie D. Hurley, president of Board of auxiliaries, is connected with the Poro Beauty sys-

tem; E. Milton Amos, trustee, is owner of the Spic and Span tailoring establishment; Eugene D. Ross, steward board member is head of the Ross Printing shop.

Other members well known in business here and professional life include Theodore W. Daniels, popular mortician; J. Carl Canty, trustee board chairman; Charles O. Dingle; Samuel J. Battle, former parole commissioner; Frances Turner, superintendent in the New York City school system; Mrs. Zada Pruitt, employment agency head; Mrs. Ethel Bolsom; C. W. Legrand; Miss Evelyn Harris, church clerk; and Alfred Johnson.

Before coming to Mother Zion Dr. Robeson, a graduate of John C. Smith university, Charlotte, N. C.

pastored churches in Los Angeles, Fayetteville, N. C., Bayonne and Patterson, N. J.



JAMES HOPKINS

Bishops Of AME Zion To Meet In Cleveland

CLEVELAND, Ohio — The 12 bishops of the African Methodist Episcopal Zion church and hundreds of its church leaders, including general officers will attend the forthcoming connectional council and bishops meeting at St. Paul's AME Zion church here July 28 to Aug. 2.

The sessions will be presided over by Bishop Stephen Gill Spottswood of Washington, D. C., chairman of the Board of Bishops, and Bishop James Clair Taylor, secretary.

Bishop Spottswood supervises the 10th Episcopal District which comprises Mississippi, Oklahoma, Texas, Arkansas, North Arkansas conferences.

During the five day session reports will be made by heads of the various departments of the denomination and by the general officers. They are Rev. F. Claude Spurgeon, general secretary and auditor; Richard W. Sherrill, financial secretary; Rev. L. L. Boyd, manager of the publication house; Dr. Walter R. Lovell, editor of the Star of Zion; Dr. David H. Bradley, editor of the Quarterly Review; Dr. J. Van Catledge, editor of the church school literature; Rev. J. C. Hoggard, Dr. Solomon S. Seay, secretary of home missions pensions and relief; Dr. James W. Eichelberger, secretary of Christian education; D. D. W. Andrews, secretary of church extension; Dr. W. S. Dacons, director of evangelism. Mmes. Emma Watson, executive secretary and Julia Baum Shaw, treasurer of the General Woman's Home and Foreign Missionary society.

In conjunction with the connectional council and board of bishops' meeting, the executive board of the General Missionary society and the Ministers and Laymen Association will convene.

Mrs. Rosa Weller of Waterbury, Conn. is president of the executive board of the Woman's Home and Foreign Missionary society and Rev. E. Franklin Jackson, pastor of John Wesley church in the

tion's capital is the current chairman of the ministers and laymen association.

AMEZ Bishops Will Convene In Cleveland

CLEVELAND, Ohio—Bishops, college presidents, editors, missionary workers and laymen will attend the fourthcoming Connectional Council and Bishops meeting at St. Paul AME Zion Church here, July 28-Aug. 2.

Bishop Stephen Gill Spottswood of Washington, D. C., will preside over the sessions.

During the five-day session reports will be made by heads of the various departments of the denomination as follows: The Rev. F. Claude Spurgeon, general secretary and auditor, who was appointed following the demise of Dr. R. Farley Fisher; Richard W. Sherrill, financial secretary; the Rev. L. L. Boyd, manager of the Publication House; Dr. Walter R. Lovell, editor of the Star of Zion; Dr. David H. Bradley, editor of Quarterly Review; Dr. J. Van Catledge, editor of the Church School Literature; the Rev. J. C. Hoggard, secretary of Foreign Missions; Dr. Solomon S. Seay, secretary of Home Missions, Pensions and Relief; Dr. James W. Eichelberger, secretary of Christian Education; D. W. Andrews, secretary of Church Extension; Dr. W. S. Dacons, director of Evangelism; Mmes. Emma Watson, executive secretary, and Julia Baum Shaw, treasurer of the General Woman's Home and Foreign Missionary Society.

MRS. ROSA WELLER is president of Woman's Home and Foreign Missionary Society and the Rev. E. Franklin Jackson, pastor, John Wesley Church in the nation's capital, is chairman of the Ministers and Laymen's Association.

The executive board of the General Missionary Society will also meet during the week.



A. M. E. ZION BISHOPS: These twelve bishops attended the Connectional Council and Bishops Meeting held recently in Cleveland, Ohio. They are, left to right, seated: William W. Slade; John W. Martin; William J. Wallis; Cameron C. Alleyne; William C. Brown; James C. Taylor; standing: Hampton T. Medford; Raymond L. Jones; William A. Stewart; Daniel C. Pope; Horbert B. Shaw and Stephen G. Spottswood.

A.M.E. Zion Has 85 Churches In Africa And 65 Church Schools

The foreign mission work of the African Methodist Episcopal Zion Church is in the healthiest condition it has ever enjoyed in recent history. It is progressing rapidly both in Africa and in its reports were made by the Women's Home and Foreign Missionary Society of the A.B.E. Zion Church in the Thursday night address of Bishop Daniel C. Pope, resident Bishop stationed in the Gold Coast area.

The executive board of the general Missionary Society devoted two days in making their full reports. They showed that last year they increased their budget by 30 per cent, and before the end of the fiscal year.

They had topped the higher established a student fund million dollars to accelerate the African mission program. He showed that 50 years ago the first A. M. E. Zion church was established in the Gold Coast on Thursday with seven members. Today, he spoke for nearly an hour on the work that has some with memberships as high as 700. The denomination has

65 church schools."

In Liberia, he said, the church has been established longer, but was not making as great progress. The Bishop said that "there is a determination of the people of Africa for full freedom that cannot be stemmed; we can give those people Christian guidance, and we can give them education to help their struggles."

Although the Women's Home and Foreign Missionary Society of the A.M.E. Zion Church holds its own convention in 1954 at which time officers are elected, they filled one vacancy in the executive board during the recent council meeting in Cleveland. Mrs. Elsie G. Keyes was elected vice-president out of three who sought the office.

The closing reports for the general body of the Missionary Society were made by Mrs. Emma B. Watson, executive secretary, and Mrs. Julia B. Shaw, who gave the treasurer's report.

AMEZ Bishops, Laymen Assess Role in Fight for Freedom



AMEZ Bishops Council—These are the twelve men who are responsible for the administration of the AMEZ Church. Seated, left to right: Bishops William W. Slade, John W. Martin, William J. Walls, Cameron C. Alleyne, William C. Brown and James C. Taylor. Standing: Bishops Hampton T. Medford, Raymond L. Jones, William A. Stewart, Daniel C. Pope, Herbert B. Shaw and Stephen G. Spottswood.

Bishop Daniel Pope, reporting on the church missions in Africa, declared, "The people of Africa are in revolt against their oppressors. The church cannot play all roles in such a struggle, but we can and must expand our educational facilities in all lands, to supply the people with the educational and technical knowledge they need in their search for the light."

* * *

THE WOMEN'S Home and Foreign Mission Society reported that they had topped their increased budget of \$50,000 for foreign mission work.

Mrs. Elsie G. Keyes was elected to the vice presidency of the women's executive board. She won over Mrs. A. L. Fuller and Mrs. Nannie Martin.

The Bishops' Council, the twelve men who administer the 850,000 member denomination, elected Bishop William A. Stewart, of Washington, D. C., as chairman, and Bishop W. J. Walls as secretary of the Board of Bishops.

The next meeting of the Board of Bishops will be held in Memphis, Tenn.

AMEZs Adopt Resolutions

Annual Meeting Scores Byrnes, Defends Bishops

By WILLA MAE RICE

CLEVELAND—A denunciation of the appointment of South Carolina Governor James F. Byrnes as a delegate to the United Nations, condemnation of the persecution of two Bishops as alleged Communist sympathizers and a ringing plea for the freedom of all people in the world featured resolutions adopted in the closing sessions of the 1953 connectional council and Bishops' meeting of the AMEZ Zion Church here last week.

The 900 laymen, ministers and church officers assembled at the St. Paul AME Zion Church blast-

Byrnes as a member of Congress, a cabinet officer, assistant to the President, justice of the Supreme Court and Governor of South Carolina has consistently and wantonly opposed the equal rights of Negro citizens."

The AME Zion meeting hit hard at a recent magazine article which named Bishops William J. Wall, Cameron C. Alleyne and the late Paris A. Wallace as Communist sympathizers.

"**THEY AS** leaders in the AME Zion Church always preach the gospel of Jesus Christ and maintain its principles and practices, which are to speak out for justice and human rights. When they fail to do this, they betray our trust."

The Connectional Council during its four-day session paid particular attention to the current struggle of colored people all over the world for freedom and

self-determination.

From the opening session on Tuesday to the closing Bishops' meeting Saturday, the theme recurred at the annual meeting assessed the work of the church at home and abroad.

BISHOP WALLS told his Tuesday night audience that "The guns in Korea are stilled, but the struggle in the Pacific will go on until every man, woman and child in the world has been given freedom and equality with other peoples."

Citing the hypocrisy under which nations professing freedom for their own people help in the fight to keep other people enslaved, he went on to underscore the desire of the Indonesians for their freedom, and warned, "If the United States continues to supply France with guns in the name of 'fighting communism,' it is going to win for itself the hatred which its people do not deserve."



Executive Board—Here are the members of the executive board of the AMEZ Women's Home and Foreign Missionary Society, which met recently in Cleveland, Ohio. They are left, to right, seated: Mrs. Cynthia Waff, recording secretary; Mrs. Emma B. Watson, executive secretary; Mrs. Elsie Keyes, vice president; Mrs. Rosa L. Weller, president; Mrs. Julia B. Shaw, general treasurer, and Mrs. Ola M. Martin, supervisor of the Second District. In the second row are Mrs. Bettie R. Alleyne, Third District; Mrs. Ann L. Taylor, Sixth District; Mrs. Martha B. Francis, secretary, Bureau of Supplies; Mrs. Margaret Mays, First District; Mrs. Viola Spottswood, Tenth District; Mrs. Eula M. Brown, editor of the Missionary Seer, and Mrs. Edra M. Hilliard, superintendent of Buds. In the rear are Mrs. Willie G. Alstork, Twelfth District; Mrs. Daisy E. Rudd, chairman of the Life Members Council; Mrs. Willie Bascoms, secretary of the Youth Society; Mrs. Savannah Medfors, Eighth District; Mrs. Eula Stewart, Eleventh District; Mrs. Carrie E. Jones, Seventh District; Mrs. Ardella Shaw, Ninth District, and Mrs. S. Mae Slade, Fifth District.



AMEZ Bishops—Bishops are, sitting, left to right: William C. Brown. Standing: Herbert B. Shaw, William W. Slade, John W. Martin and William A. Stewart, James C. Taylor, Raymond L. Jones, H. Thomas Medford and Stephen G. Spottswood. The prelates met recently in Mobile, Ala.

\$700,000 Campaign Goal

AMEZs Seeking \$\$\$\$ for Schools

MOBILE, Ala.—A strong challenge to be steadfast in Christian living was the clarion call sounded throughout the January meeting of the AME Zion Board of Bishops and the semi-annual meeting of the Ministers and Laymen's Association of the AME Zion Church in Big Zion Church, South Bayou Street, Mobile, Ala.

Over-all theme of the conference, attended by some 300 churchmen and nine of the twelve bishops, was "God Is Our Refuge

and Strength."

Subject of the keynote sermon, given by Bishop Herbert B. Shaw of Wilmington, N. C.,

retiring chairman of the Board of Bishops, was the importance of keeping busy in service to God and humanity.

SAID BISHOP SHAW, "Today, of all days, we should be busy. We should plan instead of play—give ourselves to labor instead of leisure, stand at attention rather than slumber in sleep." The Bishop asserted that he is convinced this is a supreme hour for our Church.

"When has a church ever had such an opportunity to serve the whole world?" he asked. "We can and should be emancipators of the enslaved, shackled, hungry, bludgeoned, brutalized humanity from the thralldom of slavery, want and sin."

BISHOP SHAW, who had served as chairman of the Board of Bishops for the past six months, was succeeded at the opening session of the council by Bishop Stephen G. Spottswood of Washington, D. C.

Bishop Spottswood then presided during the remainder of the sessions, whose members elected a new list of officers and made plans for an educational fund raising program for the church. Sponsors for the program: Clinton College at Rock Hill, S. C.; Lomax-Hannon College at Greenville, Ala.; Walters Institute at Lexra, Ark., to be moved to Warren, Ark., and Johnson Memorial Institute at Batesville, Miss.

Dr. James W. Eichelberger, of Chicago, Ill., secretary of Christian education, reported on this part of the program and indicated that the estimated cost would be higher than \$700,000 quoted as the initial cost as the drive got under way.

DR. EICHELBERGER pointed out that the Christian Education Department had spent some \$45,000 during the six-month period ending Nov. 30.

Other reports included those of the Rev. J. C. Hoggard, of Wash-

ington, D. C., secretary of foreign missions; Dr. Solomon S. Seay, of Montgomery, Ala., secretary of relief, home missions and ministerial pension; Daniel W. Andrews, church extension, and the Rev. W. S. Dacons, evangelism.

There were also reports by Mrs. Julia B. Shaw, treasurer, and Emma B. Watson, of the Woman's Home and Foreign Missionary Society.

Newly elected officers of the Ministers and Laymen Association included Dr. E. Franklin Jackson, pastor of Wesley Center Church in Washington, D. C.; Mrs. Mattie D. Singleton, first vice president; the Rev. S. P. Perry of Durham, N. C., second vice president; the Rev. J. D. Cauthen, third vice president; Lillian Bowser of Chicago, Ill., corresponding secretary; the Rev. G. W. McMurray of Birmingham, Ala., corresponding secretary, and Mrs. M. B. Davis of St. Louis, Mo., treasurer.

ALSO ELECTED to office for the Board of Bishops were Bishop James C. Taylor, of Montgomery, Ala., as secretary, and Bishop H. B. Shaw, as assistant secretary.

Bishop D. C. Pope remained in Africa. Bishop W. J. Walls was in India attending the Central Committee of the World Council of Churches meeting in Lucknow, India. And Bishop C. C. Alleyne, of Philadelphia, was confined with illness.

Harriet Tubman Home Dedicated In Auburn, N. Y.

AUBURN, N.Y.—The Board of Christian Education of the AMEZ church held a two-day conference here last week following the dedication of the Harriet Tubman Home as a national shrine.

The meeting, held at the Tubman Home with Bishop W. J. Walls presiding, was devoted to reports and recommendations by Dr. James W. Eichelberger, secretary of Christian Education.

Reports also were presented by Dr. David H. Bradley, Bedford, Pa.; Mrs. Julia Baum Shaw, Columbia, S.C.; Dr. J. Van Catledge, Charlotte, N.C.; Dr. D. J. Hughlette, Louisville, Ky.; the Rev. G. L. Blackwell, Concord, N.C.; Miss Edith M. Kemp, Asbury, N.J.; and Mrs. M. Irene Moore, Indianapolis, Ind.

Episcopal missionary supervisors included, Mrs. Ola M. Martin, Chicago; Mrs. Savannah J. Medford, Mrs. Viola Spottswood, the Rev. J. C. Hoggard, all of Washington, D.C.; the Rev. J. W. Findley, New York City and John White, Tarrytown, N.Y.

Washingtonians Present Bishops Stephen Gill Spottswood and B. T. Medford, both of Washington, D.C.; James Clair Taylor, Montgomery, Ala. and D. C. Pope of Africa, attended the sessions. Among the general officers attending were: Mrs. E. M. Hilliard, Detroit, Michigan; and Dr. Victor J. Tulane, Washington, D.C.

Attended A.M.E. Zion Bishops Meeting

After American P. 5 Sat. 1-31-53
Baltimore, Md.



These bishops of the A.M.E. Zion church attended the Board of Bishops and Ministers and Laymen Association meeting held recently in Mobile, Ala. They are, left to right, seated Bishop Taylor, Raymond L. Jones, H. Thomas Medford and Stephen G. Spottswood. Bishops C. C. Martin and William C. Brown; standing, Herbert B. Shaw, Alleyne, D. C. Pope and W. J. Walls were not present when photo was made. William A. Stewart, James C.

AMEZ Board Of Bishops Pledge NAACP Support

MONTGOMERY, ALA. Jan. 26 — The Board of Bishops of the African Methodist Episcopal Zion Church took favorable action on the request of the Southeastern Regional Office of the National Association for the Advancement of Colored People to strengthen the cooperation between the two groups.

Mrs. Ruby Hurley, Regional Secretary requested through Bishop S. G. Spottswood, Chairman, that the Board of Bishops urge their respective ministers "give as much active cooperation as is possible" in getting information relative to the N. A. A. C. program to the people and increasing the strength of the Association. Their and was solicited particularly in increasing the number of qualified, registered Negro voters and also securing a larger number of members in the NAACP.

Bishop James Clair Taylor, Secretary of the Board wrote Mrs. Hurley, "Bishop Spottswood pointed out to the Board of Bishops our denominations have historically stood behind the NAACP."

"As you know, our denomination came into being fighting against evils, embodied and sanctified in American institutions, overriding and denying the self-evident truth that 'all man are created equal.' During the one hundred fifty-seven years of our history we have thrown the great moral force of our denomination against those institutions. The Board of Bishops has asked me to say to you, 'You may count on us.'"

The NAACP expressed appreciation for the Board's action, particularly in view of the wide publicity given certain compromising pronouncements made at the Mobile conference.

Vows To Go Back Of 'Iron Curtain'

NEW YORK — Despite the recent ban by the Malan government forbidding him to enter the Union of South Africa, Bishop Frederick D. Jordan of the A.M.E. church will go to Southern Africa in an effort to penetrate the "Iron Curtain" erected against the American representatives of the A.M.E. church.

The youthful looking episcopally prelate, who was assigned to South Africa upon his election to the bishopric in Chicago last May, said that he would set up headquarters as close to the Union as possible, probably in Southern Rhodesia, and there attempt to establish contact with the communicants behind Malan's "Iron Curtain."

The South African government has charged the A.M.E. church

with taking active part in the resistance movement; hence its reason for barring the bishop from entering the country.

The A.M.E. denomination has 400 churches and 150,000 members scattered throughout the Union of South Africa, Southwest Africa, Bechuanaland, Northern and Southern Rhodesia, Tanganyika, Kenya, Angola and the Belgian Congo.

Meanwhile, the Council of Bishops, through its secretary, Bishop D. Ward Nichols, sent a formal request to the State department, asking Secretary of State John Foster Dulles to negotiate with the Union of South Africa to admit its representative on the same basis as other denominations which have missions there. Bishop Sherman L. Greene of Atlanta, Ga., president of the council, recently issued a statement replying to the ban and denying any political activities there.

Take Church Fight Into Mass. Court

BOSTON — The dispute between the members of the Grant A.M.E. church and Bishop D. Ward Nichols



BISHOP JORDAN

of the First Episcopal district over the removal of the pastor, Rev. Vernon E. Carter, was taken to the civil courts this week.

The church wants to sever its relation with the A.M.E. church on the grounds that it has never subscribed to the rules of the discipline which says it must deede the property of the general body. It claims that under the laws of Massachusetts it is entitled to its choice of pastors.

Members of the church have charged Bishop Nichols with being tyrannical, unfair and dictatorial. In a complaint drawn up, it said that on Feb. 15 of this year, Bishop Nichols came into the morning services and disrupted proceedings by placing Presiding Elder Herman Hart of the New England conference in charge of the church.

Officers of the Grant church last week locked the doors of the church in protest and took the services to the Masonic Temple to await action by the courts. Rev. Carter is a graduate of Boston University School of Theology. He became pastor of Grant last June.

9 1953

AMEZ CHURCH - DEDICATE , HARRIET TUBMAN HOME

\$30,000 Home
Dedicated.
The rebuilt and
completely modernized
home of Harriett Tubman,
famous land-mark in
the days of Underground
Railroad,

Auburn, N.Y. was recon-
structed at a cost of more
than \$30,000.

700 Attend AMEZ Church
Dedication enshrining Harriet
Tubman Home.

.... Afro-American
P. 9
Baltimore, Md.
Sat. 5-16-53

Clipping filed-
Code 20

Booker T. Washington Night Speaker



DR. BENJAMIN E. MAYS, Atlanta, Ga., President, Morehouse College, minister, educator, author and world traveler, will be guest speaker Friday night, June 26, on "Booker T. Washington Night," during Baptist Congress meet in 13th Armory, Brooklyn, N. Y. Dr. Mays represented the United States at the Oxford Conference on the church, community and state, Oxford University, England, 1937.

DEDICATE NEW BUILDING
MARTINEZ, Ga. — Dedication services of the new building of the Gospel Mission Branch Baptist Church, the Rev. S. A. Jennings, pastor, were held last Sunday afternoon with the Rev. A. W. Vincent in charge. The cornerstone was laid by an Augusta pastor, led by Worshipful Master A. L. Lawry.

Retreat CLUBS

BY REBECCA S. DODSON-TAYLOR

REBECCA S. DODSON

Last week I told you of the "Retreat for Missionaries" of the Baptist denomination — why, where, when and by whom it was founded. I tried to give you a picture of the beautiful building at 1022 Maryland

avenue, N. E. —

its exterior and interior, and I also tried to stress the purpose as outlined by its Woman's convention Auxiliary to the National

convention U.S.A., Inc. MRS. TAYLOR in connection with the denomination's Foreign Mission Board.

MRS. DODSON

I shall now tell you the very behind this movement as it has been told to me, so that you, in turn, may tell it to others, and in the telling great good will come to a worthy cause.

BIRTH OF THE RETREAT
The idea of an American retreat for foreign missionaries was born in the mind of the president of the Woman's Convention Auxiliary — Miss Nannie Helen Burroughs. In her 1952 annual message Miss Burroughs said: "The Foreign Mission Board is in the business of selecting and sending missionaries to Africa and other countries; and since those missionaries serve their definite periods of time; and whereas, during their services they come to this country from time to time on business or on furlough; and since a number of them do not have permanent residence in this country—the Foreign Board should have permanent headquarters to be used as a retreat or rest center for missionaries who are in America on business or furlough under the direction of the Foreign Mission Board.

"An organization representing the highest social and religious ideals should certainly have a

Christian Fellowship Center. It should be a place for rest and recuperation and for interracial and missionary conferences."

Miss Burroughs presented this matter to the Foreign Mission Board and to Dr. D. V. Jemison, president of the National Baptist Convention.

Dr. C. C. Adams, secretary of the Foreign Mission Board, was enthusiastic over the idea and presented it to his board. They accepted it with profound gratitude and enthusiasm.

Dr. Jemison replied promptly and recommended it to the convention for immediate acceptance. At the Chicago convention in 1952 the Woman's Convention Auxiliary voted its approval of the purchase of the retreat.

The proposal was presented formally to the National Baptist Convention in its continued session at Hot Springs, Ark., in January, 1953. This convention voted approval unanimously.

HOW IT WILL BE DIRECTED

The retreat will be under the direction of special representatives of the Foreign Mission Board and a special committee from the Woman's Convention which will include the secretary of the Foreign Mission Board and the president of the Woman's Convention Auxiliary.

The retreat will always be under the physical care of the Woman's Convention. The approximate cost of the property, improvements and furnishings is ONE HUNDRED THOUSAND DOLLARS. The money for these purposes is being raised by committees of the convention. The committees are:

The Life Membership Committee; A special committee on the Retreat and the National Committee for Furnishings and Supplies. A nation-wide drive is now under way of raising funds to clear the property of debt without delay. There is a District of Columbia Hospitality Committee composed of special committees from local churches which will cooperate with President Burroughs in

extending courtesies, and in helping to add to the beauty and comfort of the RETREAT.

AFRICA TODAY

One of the few rays of light to come out of the bitterness in South Africa, is the enlightened position assumed by church leadership of forces at work. A world fearful of its own hatreds and its own unleashed destructions is fast becoming receptive to and interested in the teachings of Jesus Christ.

This is a day of definite and intensive missionary endeavor at home and abroad, and all who go the power of the Gospel must be fortified with knowledge of the social, economic and spiritual affairs of mankind all over the world — or beyond that, which before now has been considered sufficient.

THE RETREAT NEEDS ALL THE AID IT CAN GET. ARE YOU INTERESTED?

Baptist Convention Votes To Aid Negro Ministers In Obtaining College Training

By MAX B. SKELTON

HOUSTON (AP) — The Southern Baptist Convention today voted to back 100 scholarships to assist Negro ministers in obtaining college and seminary training.

The 96th session of the convention approved the program after H. Leo Eddleman, Louisville, Ky., had said at least 63 per cent of Negro ministers have less than a high school education.

Eddleman, chairman of the convention committee on Negro Ministerial Education, said only 3.1 per cent of Negro Baptist ministers have graduated from accredited seminaries.

The scholarship program will be administered by the convention's Home Missions Board, which has missionaries working with Negroes.

Funds for the scholarships will be sought from private individuals and agencies.

Dr. R. Orin Cornett, Nashville, Tenn., earlier had told the convention that total enrollment in Southern Baptist educational institutions during the current term increased for the first time since 1947-48. He placed the 1952-53 enrollment at 52,660.

Dr. R. C. Campbell, retired Shelby, N. C., minister, today was elected second vice president, succeeding Edward V. Peyton of Virginia.

Campbell, formerly of Little Rock, Ark., was nominated last night but ballots were not tabulated until today. Others nominated were Dr. John L. Slaughter, Spartanburg, S. C.; Dr. Wade H. Bryant, Roanoke, Va. and Dr. W. Herchel Ford, El Paso, Tex.

The elections were to have been completed by noon yesterday. The tabulation of counting two sets of secret ballots in the presidential race won by Dr. J. W. Storer, Tulsa, Okla., threw the convention off schedule. Nominating speeches for second vice president did not begin until 9:30 p. m.

Storer was elected the convention's twenty-seventh president in a runoff with Dr. C. C. Warren, Charlotte, N. C.

Dr. E. H. Westmoreland, Houston, the 1953 convention's general arrangements chairman, was elected to succeed Warren as first vice president. Westmoreland has been pastor of Houston's South Main Church 15 years.

Cornett, executive secretary of the convention's Education Com-

mission, said two seminaries are having to limit enrollment until additional campus facilities are available. They are Southeastern at Wake Forest, N. C., and Golden Gate at Berkeley, Calif.

He said the enrollment situation at Southeastern will be relieved by late 1954 or early 1955 when the seminary acquires the present Wake Forest College campus and its facilities. Wake Forest's new campus at Winston-Salem, N. C., is expected to be completed by then.

This breakdown on the 1952-1953 total enrollment was given: Seminaries, 4,727; senior colleges and universities, 35,404; junior colleges, 9,865; academies and Bible schools, 2,664.

Rising operating costs and an impending shortage of qualified Baptist teachers were listed by Cornett as among the most serious problems of the colleges.

Storer said he did not know he was to be nominated for president until Wednesday night.

"I couldn't have been more surprised and all I can say is that I'll do the very best I can," he said.

Storer is the author of five books, including "These Historic Scriptures," a study of the religious life of the Presidents of the United States.

He has a collection of letters signed by every President of the United States from Washington to Eisenhower.

Two recommendations submitted to the convention yesterday were rejected.

The messengers tabled a recommendation that Southern Baptist requirements be drawn for the God and Country Award of the Boy Scouts of America. They decided the church's Royal Ambassador program for youths should receive primary consideration.

Also rejected was a proposal that retiring members of boards not be reappointed for a minimum of three years. The convention's bylaws now require a one year minimum.

The proposal was defeated by voice vote after Dr. J. Winston Pierce, Durham, N. C., said:

"The idea prevents the convention from expressing itself. We don't have to elect a man but we should have the privilege of saying what we want."

27 Baptist Students To Get Degrees

Twenty-seven students will receive degrees Friday, June 5, at the 11th annual commencement exercise of the Chicago Baptist Institute.

The commencement service is scheduled for 7:45 p. m. at Greater Mt. Vernon Baptist church, 224 W. Garfield bld. The adult department of the Chicago Board of Education will also receive certificates at the service.

Baccalaureate service will be conducted Sunday, May 31, at 11 a. m., at Greater Union Baptist church, 1956 W. Warren blvd.

Graduates in the leadership department are: Gertrude Bennett, Sebelie E. Brown, Mary E. Johnson, Georgia A. Peterson, Goldie B. Thomas, and Cardetta S. Woosley.

Missionary department graduates are Melissa R. Mitchell and Gussie E. McDaniels.

Graduates of the seminary department are: Henry Clay, Hugh E. Crooks, Robert L. Flowers, Rip Gray, B. T. W. Griffin, Herman Gispon, Theodore D. Grimbly, Albert Hayes, Lawrence S. Luke, Alonzo J. Olive, William Orange, Leroy Slater, Allen Taylor.

10,000 At Baptist Meet In Indianapolis

INDIANAPOLIS, Ind.—(ANP)—A 350 voice choir's under the direction of Mrs. Edna H. Porter, The 49th annual session of the National Sunday School and BYPUeral selections during the meeting Congress last week attracted nearly 10,000 persons from over 100 foreign and domestic Baptist centers from over the country, was staged prior to the mass meeting.

A capacity crowd attended the gigantic public mass meeting in Tomlison Hall last Sunday evening. The Rev. Robert H. Wilson, pastor of St. Paul Baptist church, Columbia, S. C., delivered the principal sermon.

'Smitten With Shame'

Minister Blasts Racism in Church

DENVER—(ANP)—The church came in for another blast last week for what a noted minister called its lack of Christian appearance.

The latest person to criticize the church was the Rev. Gardner C. Taylor, pastor of Concord Baptist Church, Brooklyn, who addressed the American Baptist Convention last week. He assailed what he called the racial backwardness of church bodies in this country.

He stood before the delegates, "smitten with shame" because his all-Negro church was "less Christian in appearance than the baseball diamond at Ebbetts Field."

Baptist Meet Won't Move From Miami

MIAMI, Fla.—Dr. D. V. Jemison, president of NBC, Inc., announced early this week that the 1953 convention of his 4,500,000 church group will meet in this city, as originally planned.

Announcement last week that the convention would meet in St. Louis was premature and without foundation.

The Rev. James E. Hays, head of Baptist in Florida, announced to the Courier Friday that adequate housing facilities would be available to all visitors and delegates and hinted at several local developments.

morning and ended last Sunday.

The key to the city was given to the Sunday School Congress by Mayor Alex M. Clark during a special pre-convention welcoming program Tuesday night in the Crispus Attucks high school auditorium.

The Rev. Henry Allen Boyd, secretary of the Congress, in appreciation of the hospitality shown this organization here, gave a big party for the children of Indianapolis at the high school.

Bands played and paraded through the streets in an effort to attract as many children as possible. Every child in Indianapolis was invited. Some 500 youngsters and teenagers took part in the program; six bands, totalling 290 pieces and youth choirs from all over the country furnished the music.

World Almanac Is Wrong On History Of Baptist Groups

"How wrong can the World Almanac manage to be?" said a Baptist layman last week when in a perusal of the 1952 edition of the famous reference work he called a Baptist leader's attention to a big error that was published about colored Baptists.

Baptist leaders of both big Conventions — National Baptists of America and National Baptists, USA, Incorporated, quickly detect the error when they read the following attempts of the World Almanac to give the history of colored Baptists, dealing with the formation of the first National Baptist Convention.

The World Almanac, on Page 490 of the 1952 edition, says the following about the National Baptist Convention of America, the group that is holding its Convention this week in Denver, Colo.: "National-Baptist Convention of America, organized in 1895, is frequently referred to as the un-

incorporated body." In the next paragraph of the article the almanac says: "National Baptist Convention, U. S. A., Inc., founded in 1830, in Montgomery, Ala., is the older and Parent Convention of Negro Baptists and is to be distinguished from the National Baptist Convention of America, usually referred to as the unincorporated body."

ple failed to do, according to the Nashville Baptist layman, was to consult the written history of colored Baptists, that was their textbook, prior to 1915, when the original National Baptist Convention became two Conventions. The textbook of the organized Baptists prior to 1915 was "An Outline of Baptist History" by the eminent scholar, the Rev. N. H. Pius, D. D. His history was published in 1911. In it he tells of

Baptists having a Foreign Mission Convention, organized at Montgomery, Ala., in 1880. Also he says, "Six years later, (1886) responding to the call of the lamented Dr. Wm. J. Simmons of Kentucky... representatives from various States met in St. Louis and organized the American Baptist National Convention." In 1888 the National Educational Society was organized. The following very significant paragraph follows the mention of

the three above-mentioned national bodies:

"In 1895 at Atlanta, Ga., the foreign National Convention consolidated with Dr. E. C. Morris of

Helena, Ark., President and Wm. I. Steward (of Kentucky) Secretary, under one constitution, the preamble of which is as follows:

"Whereas, It is the sense of the colored Baptists of the United States of America, convened in the city of Atlanta, Ga. Sept. 28, 1895, in several organizations known as the Baptist Foreign Mission Convention, the interest of the kingdom of God requires that the several bodies above named should unite in one body.

"The name of the new organization is given as The National Baptist Convention of the United States of America."

Colored Baptists, united in one National Convention in 1895, considered the year 1880 as the beginning of their National Convention status, that being the year the Foreign Mission Convention was formed at Montgomery. Since that time both the NBC of America and the NBC, U. S. A., Inc., have both used 1880 as their "date of birth" and that is why in 1953 both call their 1953 meetings their 73rd meetings.

It would be a pity, said the Nashville layman, if other data in the World Almanac were as unreliable as what it puts out as the history of colored Baptists as national organizations.

To Give Up Convention Post At Miami Confab

By WALTER P. OFFUT, JR.

HOT SPRINGS, Ark. — (ANP) — Three big developments highlighted the meeting last week of the U. S. A., Inc., as it held its mid-winter session at the Bath House here.

1. Dr. D. V. Jemison, aging religious leader, announced his retirement by a president and the hiring of an assistant as national president, to be effective at the opening of the 1953 meeting in Miami, Florida changes.

2. The Church tabled the election of a paid executive secretary, voted at its national meeting last September in Chicago, until the Miami session. In accepting the proposed retirement of Dr. Jemison the church paid him this tribute.

3. The Baptists tabled nine reforms presented by the Dr. L. K. Jackson, Pastor St. Paul Baptist Church, Gary, Ind. "We all recognize that work of the National Convention under Dr. Jemison's wise and courageous leadership has grown to huge proportions and we are conscious of the heavy toll it has taken on him."

PRESIDENT EMERITUS
As a result, the Baptists elected him president emeritus of the Church. In his office he will receive an honorarium of \$5,000 a year plus \$300 a month for life. His expenses will be allowed annually to sessions of the National Convention and the Sunday School Congress and the board of directors.

Dr. Jemison also will receive free accommodations at the Sanitarium here in Little Rock.

Although the National Convention voted to elect a paid executive secretary at the January meeting here, the Church did not take action. Instead, it decided to put the job up to the whole National Convention which is slated to meet in September, 1953, in Miami, Fla.

The Rev. Marshall Shepard of Philadelphia submitted the tabling resolution and the Rev. Theodore T. Loveless of Milwaukee seconded his motion.

Another topic expected to create lots of fireworks were nine resolutions designed to streamline the church organization, submitted by Dr. Jackson, who also was considered by many churchmen a leading candidate for executive secretary.

Dr. Jackson's reforms, submitted a year ago at the Bath House formed the basis for several radical changes voted at the Chicago meet-

ing last September — including a limited number of consecutive terms for a president and the hiring of an assistant as national president, to be effective at the opening of the 1953 meeting in Miami, Florida changes.

A commission to write a new dictionary and guide for Negro Baptist churches. A public relations body to publicize the aims and efforts of the Church.

Improved conduct and atmosphere at the National Convention. Demanding that "fish frying, medicine selling, book selling and all other forms of commercialization be cut out," Jackson asked that daily sessions be broken up into seminars, institutes and symposiums run by officials and departments of the church.

Also:
A commission to study and improve home mission activities.
Creation of a department of interracial relations.
Action to revitalize laymen's movements in church.

A commission on education.
Reorganization of the transportation facilities to benefit members of the church at national meetings.
Prompt payment of dues by the National Convention to such organizations as the National Council of Churches of Christ, the World's Baptist Convention and others.

Negro Gets 'Call' To White Church

TORONTO, Canada — An all-white congregation has called a Negro minister to the Baptist church in Burk's Falls, 163 miles north of here.

The Rev. Wilfred Sheffield, a graduate of Queen's university, Kingston, Ontario, and McMaster university, Hamilton, Ontario, received a unanimous call from the congregation after spending two weeks there on an evangelistic campaign. Since graduation last June, Reverend Sheffield has been doing evangelistic work among churches in the Baptist Convention of Ontario and Quebec.

"I asked him to go up to Burk's Falls," said Rev. D. A. Dunn, superintendent of the Home Mission Board, "but I didn't get him back because the congregation wouldn't let him go. However, I personally think it is a very happy situation."

The congregation has recognized his gifts, irrespective of his color, and appreciate the Christian qualities of the man."

Pastor Thinks of Paul

Since a Baptist minister is not ordained until he takes his first charge, Sheffield received this ordination in the Burk's Falls church, when 11 white ministers administered the laying-on of hands.

"As we witnessed the proceeding and participated in laying our hands on the head of our colored brother during the prayer of ordination, the words of Paul kept recurring to our mind—where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, scythian, bond nor free, but Christ is all in all," said Reverend Burns.

Born in Collingwood, Ontario, Reverend Sheffield's father runs a tourist business there and the family is well known and highly respected. Their ancestors came from Sheffield, England, originally, and their name is derived from that city.

All-White Church Gets Negro Pastor

BURK FALLS, Ont., Feb. 23 — Upon request of an all-white congregation the Rev. Wilfred Sheffield, 23-year-old Negro, recently accepted the pastorate of a Baptist Church here.

A graduate of Queen's University at Kingston, Ont., and McMaster University, Hamilton, Ont., Rev. Sheffield spent two weeks at Burk Falls on an evangelistic campaign.

It was because of the impression he made on the white congregation, then that it invited him to become pastor of the church.

Burk Falls is a summer holiday center some 48 miles south of North Bay, and is popular with United States tourists.

NEGRO IS APPOINTED IN BOSTON UNIVERSITY

BOSTON, March 22 (INS)—Boston University announced its first appointment of a Negro, Rev. Dr. Harold Thurman, to a full-time teaching post at the institution. Rev. Dr. Thurman, 54, a Baptist minister and pastor of the Interdenominational and Interracial Fellowship church in San Francisco, has been appointed a preacher and professor of spiritual disciplines and resources at the school of theology.

10,000 At 49th Youth Congress

INDIANAPOLIS, Ind. (ANP) — The 49th annual session of the National Sunday School and BYPU Congress last week attracted nearly 10,000 persons.

A gigantic mass meeting was held in Tomlinson Hall Sunday evening. The Rev. Robert H. Wilson, pastor St. Paul Baptist church, Columbia, S.C., delivered the principal sermon. A 350-voice chorus under the direction of Mrs. Edna Porter, Los Angeles, rendered several selections.

A parade of colorful floats, high-stepping majorettes and nearly a dozen bands from the major Baptist centers from over the country was staged prior to the mass meeting.

Delegates from various areas including the U.S., Canada and Mexico, attended sessions of the convention which began Wednesday morning and ended Sunday.

The key of the city was given to the Sunday School Congress by Mayor Alex M. Clark during a welcoming program Tuesday night in the Crispus Attucks high school auditorium.

Clergyman Accepts Pastorate

Journal
29-Year-Old Colored
Clergyman To Serve

White Baptist Group

dat. 2-14-53
(Special to Journal and Guide)

BURKS FALLS, Ontario—The Rev. Wilfred Sheffield, a young Negro minister, has accepted a call to a Baptist church here to serve all-white congregation.

The 29-year-old minister is a graduate of Queen's University at Kingston, Ontario, and McMaster University, Hamilton, Ontario. The congregation requested his appointment after he had spent two weeks at Burks Falls on an evangelical campaign.

Burks Falls is a summer holiday center 48 miles south of North Bay, popular with United States tourists.

Negro Pastors White Church

BURKS FALLS, Ont.—(ANP) Responding to a request of an all-white congregation, the Rev. Wilfred Sheffield, 29-year-old Negro, last week accepted the pastorate of a Baptist church here.

A graduate of Queen's University at Kingston, Ont., and McMaster University, Hamilton, Ont., the Rev. Mr. Sheffield spent two weeks at Burks Falls on an evangelical campaign. It was because of the impression he made on the white congregation then that it invited him to become pastor of the church.

Eighty Years Of Excellent Service

Sixteenth Street Baptist Church and Birmingham, Alabama grew up together.

What should be mentioned in connection with the history of Sixteenth Street Baptist Church as it relates to Birmingham is this: Negro voters by favoring the incorporation of Birmingham had a decisive hand in the city's coming into being. In passing it should be observed that in Prof. Charles Allen Brown's history of this church, entitled, "An Open Door: A History of the Sixteenth Street Baptist Church," he has nothing to say on the matter of political suffrage. Almost every other phase of the community life is interwoven into his story.

Sixteenth Street Baptist Church, organized April, 1873, is the oldest Negro-directed Baptist Church in the City. It came into existence less than three years after the incorporation of Birmingham in July, 1871.

The church has just climaxed the eightieth anniversary celebration of its beginning. Through the return of its only living expastor, the Rev. A. C. Williams of Detroit; a pageant, banquet, and other events, this historic celebration was observed. The church has been served by only ten pastors during its eighty-year history.

When the Rev. Williams preached the anniversary sermon, the occasion was shared by the membership and pastorship of the neighborhood churches and other friendly churches of the city. This in itself was a dramatic demonstration of Christian fellowship for no denominational lines, or others, were drawn. Genuine Christianity must know only the human line to have saving power and inspirational potency.

Always the church of community service, Sixteenth Street Baptist Church has served as a cultural center of the city, a worship place for the many, and a meeting ground for worthy cultural, civic, business, educational and professional groups. Whether it is the Periclean Club forum, the Imperial Club town hall, a mass meeting of the NAACP, an education forum of the Greater-Birmingham Negro Business League, an artist concert, the doors of this church have generally been open.

It has welcomed youthful, trained, pioneering leadership. When the Rev. Williams was elected as eighth pastor, he was only about 27 years old, and a graduate of Morehouse College. His four years represented "the most dramatic years in the history of the church. The membership had increased to nearly 1400. The youth organizations of the church were especially active, and they flourished during this period. Music reached its crescendo during his pastorate." His social activity program with its challenge was not received with an entirely friendly spirit. It disturbed in some degree as did the social teachings of Jesus Christ did when the Saviour was on earth.

Dr. C. L. Fisher is the only pastor to serve twice. He came back in the stormy era and rescued the church from friction, turmoil and splitism. Culture, scholarly, tactful, and refined, he was able to bring the warring factions together, work off the church indebtedness and offer bold leadership. Social reforms were no part of his program. One might suggest that the administration of the Rev. W. R. Pettiford (1883-1893), the church's third pastor, represented the golden age of Negro business in Birmingham. For the Rev. Pettiford was president of the Penny Savings Bank which flourished for a while. A bank lives on business. Presence of a bank is the chief economic witness to Negro-operated enterprises. Its third pastor was an organizer, go-getter and a business-minded leader.

Perhaps Dr. D. F. Thompson, who died while pastoring the church, reflected best "the tradition of cultural worship" that a

number of influential members of Sixteenth Street Baptist Church demand of a minister. Few preachers had his mastery of the funeral eulogy. Always he boosted Negro-directed business and refused to lend his name and prestige to movements which meant no good to his group.

Under the leadership of the incumbent pastor, Dr. Luke Beard, the church has moved forward in new ventures, recreational facilities, a cooperative Christmas Day religious program, and also kept alive other beneficial programs. He organized the Teacher Fellowship Day.

This church has been an influence for good in this city with which it grew up. It has not been the first church historically but first in service and in usefulness. Located downtown, it is on par with the other downtown churches. In spirit it has an "open door" policy which is fully respected. Not all downtown churches can say this.

In America today there are approximately seven million Negro worshippers in the Baptist faith. An estimated three hundred thousand live in Alabama and over eighty thousand reside in the Birmingham area. This is numerical power. Stirred to voting and wised up to intelligent spending this group could command enormous power in this city and state. As a church of massive Church is destined to continue and improve the quality of its fine and appreciated services.

Baptist Congress Expect 10,000

BROOKLYN, N.Y. The National Baptist Sunday School and Baptist Training Union Congress with 10,000 delegates and visitors will tax Brooklyn's lodging facilities during the convention June 22-28.

Tribute will be paid two of the top ranking officers of the organization at the 48th annual session, Dr. W. H. Jernagin, president, and Dr. O. Clay Maxwell, vice-president-at-large. The two will be cited on "Honor Night," Wednesday, June 24.

Dr. Jernagin, will arrive from Washington at the Pennsylvania Station Monday morning with the Sea Board delegation. They will have police escort to the 13th Regiment Armory, headquarters for the convention.

The Congress will open with the pre-convention "Celestial Musical," with 1,000 voices under the direction of Choir Master Wyatt Logan Monday night. It will feature the spectacular "Procession in Light."

A citation will be presented to Fred Waring, director of the G.E. Musical Hour on NBC-TV, for his contribution to the arts and human relations.

Mayor To Speak

Gov. Thomas E. Dewey, Mayor Vincent Impellitteri and Borough President John Cashmore will

lead in the extending of greetings on Tuesday night.

President Jernagin and the Rev. Mr. Maxwell, of New York City, were elected when the Congress last met in Brooklyn 27 years ago. On Thursday morning, Dr. Jernagin will deliver his annual address and election of officers will be held. The Congress parade will be held at 5 p.m. to be followed by the national oratorical contest and huge pageant at the armory. A Youth Fellowship will conclude the day at Bethany church.

Annual "Booker T. Washington Night" will be observed on Friday and Saturday will be devoted to sightseeing and an outing, while Sunday morning the model Sunday School will be featured and Sunday afternoon, the workshop.

The National Baptist Convention Board, Dr. D. V. Jemison, president, and the National Women's Auxiliary, Mrs. Nannie Burroughs, president, will meet Wednesday. There will also be a reception for the ministers' wives on that day.

Baptist Church In Savannah, Ga. Observes Its 150th Anniversary

SAVANNAH, Ga.—Members and friends of the Second Baptist church, Savannah, Ga., celebrated the 150th anniversary of the church with very appropriate programs that were well attended.

It was in September 1802 that this historic church was instituted. Among the active organizers were the late Henry Cunningham, Evans Great, Thomas Anderson, Richard Houston, Scipio Gordon, Leah Simpson, Sylvia Monas, Sylvia Whitfield, Charlotte W. S. Jackson, Betsy Cunningham and others.

Most of the members of this church at that time were most intelligent and industrious serving as domestic servants and mechanics who lived on plantations. Many of the membership in after years like their pastor, the Rev. Cunningham purchased their own freedom. Being thus situated membership of this church gained independence of feeling and judgment.

To New Horizons

At the turn of the century, the church having passed several periods of struggle and strife began to look to the future and before long it became the mecca of the progressive Negro youth of this city.

At this time that Dr. J. J. Durham was called to shepherd the flock. He was followed by the Reverends W. Bolivae Davis, May, P. W. Wrenn and D. Augustine Reid.

The roaring twenties found Second Baptist marching onward with the Rev. S. D. Ross who was followed by Revs. M. A. Hunter, C. N. Perry, I. W. Collins, C. N. Hawk and L. L. Scott.

New hopes and dreams came to Second Baptist church with her son the Rev. Edgar P. Quarles, termman whose third anniversary ended in October, 1952.

Today, the Old Fort church (as it was called by many) still stands after one hundred fifty years as a beacon light.

Active deacons now serving include W. S. Roundfield, Thomas Milledge, J. B. Cooper, Albert Barnes, J. W. Roberts, William Gibson, jr., Frank Manzo, Walter Hartwell, Ernest Maynor, Claud Franklin, Thomas Wyley and Thomas Beaton, the latter treasurer over a period of years.

Active Workers

One of the oldest members now living and still active is Mrs. Justine H. Patterson.

Other active heads of departments are Joseph Artis, Paul Brown, H. L. Artest, Miss Sarah Barnes, Mrs. Izella Barnes, Mrs. Belle Wyley, Mrs. Naomi Jones, Mrs. M. Johnson, Claud Franklin and A. Richardson.

Guest ministers at the Anniversary Service were the Revs. J. J. Martin, William Daniels, R. Clifflin, F. D. Jaudon, G. R. Conner, John Q. Adams, and J. S. Bryan. Music for the occasion was furnished by local choirs and soloists.

ANTIOCH BAPTIST LOOKS PAST 60TH

Plainsdealer
Campaign to Begin at Anniversary Tomorrow

BY RICHARD WAGER

Church Editor

Instead of the usual look backward on such an occasion, Antioch Baptist Church will celebrate its 60th anniversary tomorrow by launching a vigorous program to widen its influence in the community.

Special speaker for the 10:45 a. m. service will be Dr. D. S. Malekebu, the church's medical missionary of Nyasaland, East Africa. Since 1921 he has established several churches, schools and a hospital. A few years ago he organized the National Baptist Assembly of Africa with a constituency of 200,000 members. Dr. Malekebu

will show pictures of his work at the 7:45 p. m. service tomorrow.

Under the leadership of Dr. Wade Hampton McKinney, its pastor for nearly 25 years, the church has grown from 763 members to more than 3,000.

Look to the Future

Looking toward the future of the church, members tomorrow will dedicate themselves to:



DR. WADE H. MCKINNEY

A YEAR-LONG CAMPAIGN of personal evangelism, each member pledged to win another to Christian living. Dr. McKinney stated that 45% of the Negroes in Cleveland have no church affiliation and that 90% of the crime committed by Negroes in Cleveland is by persons of this unchurched group. Dr. McKinney stated that 45% of the Negroes in Cleveland have no church affiliation and that 90% of the crime committed by Negroes in Cleveland is by persons of this unchurched group. Dr. McKinney stated that 45% of the Negroes in Cleveland have no church affiliation and that 90% of the crime committed by Negroes in Cleveland is by persons of this unchurched group.

INCREASE ASSETS of the church's credit union from \$40,000 to \$100,000.



ANTIOCH BAPTIST CHURCH, E. 89th Street and Cedar Avenue S. E., whose more than 3,000-member congregation will observe its 60th anniversary tomorrow. Dr. Wade Hampton McKinney, pastor for nearly 25 years, is an outstanding civic leader.

Fight on Crime
Y "our fight against crime, ssness and liquor outlets in community."

CON INUE TO WORK for better housing conditions in the Central Area "and other blighted communities in our city."

Antioch Baptist Church was organized Jan. 12, 1893. Ten years later the congregation began construction of its own building near Charity Hospital. That structure was used until 1934, when it was razed to make way for the Cedar-Central housing project.

The present building was formerly old Cedar Avenue Baptist Church.

Dr. McKinney, who is president of the Cleveland Baptist Association and past foreman of the county grand jury, is assisted in his pastoral affairs by his son, Rev. Samuel B. McKinney.

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All-White Congregation Calls Negro Minister

BURK'S FALL, Ont.—The all-white congregation of the local Baptist church called the Rev. Wilfred Sherman, a Negro minister, to its pulpit here recently.

Will Receive \$300 a Month

Jemison Retires As Baptist Head

By B. H. LOGAN
(Courier Religious Editor)

HOT SPRINGS, Ark.—Dr. D. V. Jemison, aging religious leader, announced his retirement as national president of the National Baptist Convention of the U. S. A., at the mid-winter session of the group here last week.

Dr. Jemison's retirement will be effective at the national meeting to be held in September, in Miami, Fla. His successor will be elected at this meeting. Dr. Jemison, whose residence is in Selma, Ala., was elected president of the convention in 1940. He is 78 years old.

As a result of his retirement, the Baptists elected Dr. Jemison president-emeritus of the convention. In this office, he will receive an honorarium of \$5,000. He also is to receive \$300 a month pension for the remainder of his life, all expenses to sessions of the National Convention, the Sunday School Congress and meetings of the board of directors of the convention. He also will receive free accommodations at the Bath House.

The convention delayed action on a nine-point resolution presented by Dr. L. K. Jackson, pastor of St. Paul Baptist Church, Gary, Ind. Dr. Jackson's resolution is designed to modernize the operation of the convention.

DURING THE meeting, it was reported that the women's auxiliary will purchase a building in Washington, D. C., to be used as a retreat for returning veterans. Dr. Nannie H. Burroughs stated that the building will cost about \$85,000.

Close to \$15,000 was reported as having been raised for payment on the Bath House.

During the sessions, several outstanding speeches were made by delegates and visitors.

Dr. Sandy Ray, Cornerstone Baptist Church, Brooklyn, N. Y., as chairman of the convention social service commission, made an impressive annual report.

Dr. Clyde Hart, pastor of Central Baptist Church of this city, made the welcoming address to the convention.

ment of Dr. Jemison, the church paid him this tribute:

"We all recognized that work of the National convention under Dr. Jemison's wise and courageous leadership has grown to huge proportions and we are conscious of the heavy toll it has taken on him."

On 1-30-53
\$300 A Month For Life

As a result, the Baptists elected him president-emeritus of the church. In this office he will receive an honorarium of \$5,000 a year plus \$300 a month for life. His expenses will be allowed annually to sessions of the National convention and the Sunday School Congress and the board of directors.

Dr. Jemison also will receive free accommodations at the Sanitarium here in Little Rock.

Although the national convention voted to elect a paid executive secretary at the January meeting here, the church did not take action. Instead, it decided to put the job up to the whole National convention which is slated to meet in September, 1953, in Miami, Fla.

The Rev. Marshall Shepard of Philadelphia submitted the tabling resolution and the Rev. Theodore

T. Lovelace of Milwaukee seconded his action.

Jackson In Race

Another topic expected to create lots of fireworks were nine resolutions designed to streamline the church organization submitted by Dr. Jackson who also was considered by many churchmen a leading candidate for executive secretary.

Dr. Jackson's reforms, submitted a year ago at the Bath House, formed the basis for several radical changes voted at the Chicago meeting last September including limited number of consecutive terms by a president and the hiring of an executive secretary. His nine resolutions called for the following changes:

1. A commission to write a new directory and guide for Negro Baptist churches.

2. A public relations body to publicize the aims and efforts of the church.

3. Improved conduct and atmosphere at the National convention. Demanding that "fish frying, medicine selling, book selling and all other forms of commercialization aside from work of the convention... be cut out," Jackson asked that daily sessions be broken up into seminars, institutes and symposiums run by officials and departments of the church.

4. A commission to study and improve home mission activities.

5. Creation of a department of inter-racial relations.

6. Action to revitalize laymen's movements in church.

7. A commission on education.

8. Reorganization of the transportation commission which Dr. Jackson called "a disgrace to the denomination..." The aim here is to assure good transportation facilities to benefit members of the church at national meetings.

9. Prompt payment of dues by the national convention to such organizations as the National Council of Churches of Christ, the World's Baptist convention and others.



PARTICIPANTS in the city-wide Baptist "Fellowship Festival of Music" include, from left, standing, Ronald K. Wells, minister of music at Walnut Street Baptist Church, and William Crooms, Centennial Baptist Church minister of music. At the piano, from left, are Dannie Tilford, youth-choir pianist, and William R. King, Zion Baptist Church minister of music. The program will be at 7:30 p.m. next Friday at Central High School. Sponsors are the Long Run Association of Baptists and the Central District Baptist Association. The public is invited.

**Carver Bible
Institute Offers
Help To Churches****GROWING BAPTIST
COLLEGE ANNOUNCES
THREE SUMMER SESSIONS**

Carver Bible Institute has published its schedule for the summer of 1953. Subjects to be offered will include such vital subjects as The Book of Romans; Parliamentary Procedure, or how to conduct church business meetings; Homiletics, or how to prepare sermons; Pastoral Problems, and how to meet them; Ephesians; Sunday School Administration; Typing; Christian Ethics; Aids to instruction; Chorus; Techniques of Study; Fundamentals of Music; Great Chapters of the Bible.

The first teaching session will begin Monday, June 15, and ends Friday, July 3. Classes to be offered 9 a. m. until 12 noon, 5 days each of the three weeks.

An Evening School will be offered Monday, June 15th through Friday, July 24th, sessions each Monday, Tuesday and Thursday until 9 p. m.

A three week school will also be conducted July 6 through July 24th; morning schedule as above.

Classes will be open to all God fearing Christians. Instructions will be suited to the needs and education of each student, according to their educational background.

Each of the three schools will be open to church people without charge. Necessary books, mimeographed teaching helps and supplies are sold to students at low rates. Furnished dormitory facilities with cooking privileges are available to men at \$3.75 per week.

Why not send your pastor, or some of the men of your church?

CARVER BIBLE INSTITUTE
Incorporated, 65 Haynes Street, S.
W. Atlanta, Georgia. Telephone:
LAmar 3810.

POPE SENDS MESSAGE:

2 Raised To Priesthood By Bishop Joseph Bowers

BAY SAINT. LOUIS — The Reverend Hubert Singleton, S. V. D. and the Rev. Vance Thorne, S. V. D. were ordained to the priesthood June 24 at St. Augustine's Seminary by the Most Rev. Joseph O. Bowers S. V. D., J. C. L. D. D., Bishop of Accra, West Africa who was recently consecrated by His Eminence Francis Cardinal Spellman.

Ordination ceremonies opened with a solemn procession to the chapel where the Pontifical Mass was to be celebrated. As the choir sang "Ecce Sacerdos," His Excellency entered the chapel and proceeded to the sanctuary. The Bishop then ascended the throne. Here His Excellency put on his pontifical robes in preparation for the Mass.

The Bishop proceeded to the altar where the recommendations of the candidates for the priesthood were read and the instructions given them as to their duties. The ordination ceremonies followed and the candidates were ordained priests. The new priests said the Mass with the Bishop.

At the completion of the whole ceremony the two priests ascended the altar and turned towards the people and gave them their first blessing.

The next morning at 8:30, the newly-ordained priests ascended the altar for the first time to celebrate their own Mass simultaneously. The Rev. Francis Larkin, of the Sacred Hearts Fathers from Washington, preached the sermon. The Rev. Hubert Singleton, S.V.D., was assisted by the Rev. Christian Baker, S. V. D., and the Rev. Vance Thorne, S. V. D., was assisted by the Rev. Lawrence Friedel, S. V. D.

At the Mass each priest gave Holy Communion to his parents, relatives and friends. In the name of the Holy Father, Pope Pius XII, a message of paternal devotion was sent by the Papal



ORDAINED— His Excellency, the Most Rev. Joseph O. Bowers, S.V., poses with the two newly ordained Fathers im-

mediately after the consecration ceremonies. Left to right: Father Hubert Singleton

S.V.D., Bishop Bowers, S.V.D., and Father Vance Thorne, S.V.D.

Secretary, on the occasion of the 13th ordination at St. Augustine's.

The Ordained

The ordained are: the Rev. Hubert Singleton, of Lake Charles, La., and the Rev. Vance Thorne, of Bath, N.C. Both entered St. Augustine's Seminary in 1940. They finished their high school seminary course in 1944 and entered the Divine Word Novitiate at Techny, Ill.

After pronouncing their first vows in 1946, the young men remained at Techny to receive their college training. In 1948, they returned to St. Augustine's Seminary. The new priests will study theology for another year before receiving their assignment.

This ordination will bring to 30 the number of priests ordained at St. Augustine's Seminary. Of these, one is a Bishop (The Most Rev. Joseph O. Bowers, S.V.D. of Accra, West Africa), 5 are working in the foreign mission; 13 are doing parish work in the United States; 4 are stationed at St. Augustine's Seminary; 2 are continuing their studies; and two are deceased. One was ordained for British Honduras.

TEN ASPIRANTS FOR COLORED SISTERHOOD



These ten postulants of the Sisters of the Holy Family received their habits from Auxiliary Bishop L. Abel Caillouet at impressive ceremonies in the convent chapel in New Orleans. The Congregation of colored nuns was founded in 1842 and operates

schools in the Archdioceses of New Orleans and San Antonio and the Dioceses of Alexandria, Dallas, Galveston, Lafayette, La., Mobile and Tulsa, also the Vicariate of British Honduras. (NC Photos.)

The Catholics And Moral Courage

There was a comment in these columns not so long ago which warned white Protestants that, if they did not wake up to the facts and the demands of this time in our history, they were likely to lose their candy to the Catholics. Following in this same vein, this comment is about the moral courage with which the Catholics are facing this question of race and color as they attempt to adjust to the new demands and the new facts of life. They are putting this moral courage to the test in a significant public way up in Newton Grove, North Carolina, where Catholic Bishop Vincent Waters of the Raleigh Diocese has ordered the consolidation of the white and the Negro Catholic churches.

The first consolidated service was held on Sunday, May 31, 1953, and of this service a United Press dispatch from Newton Grove said: "Catholic officials expressed



To Be Ordained

Two more new Negro priests will be ordained this month. On June 24, Bishop Joseph O. Bowers, S.V.D., will ordain at St. Augustine's Seminary, Bay St. Louis, Miss., the Rev. Vance Thorne, S.V.D., (left) and the Rev. Hubery Singleton, S.V.D., (right). The Bishop and Priests are alumni of the seminary which is conducted by the Society of the Divine Word. (NC Photos.)

confidence that a new unsegregated church here will 'work' although angry white parishioners virtually boycotted the first services. About a score of the white parishioners forced their way into the sanctuary of the Church of the Holy Redeemer to protest yesterday after Negroes attended masses for the first time in history."

According to the dispatch, here is what Bishop Waters told these white hoodlums, parading under the guise of calling themselves Christians: "Souls do not have nationality, race or color." It took consummate moral courage to tell these white hoodlums parading as Christians this simple truth.

If every white bishop and every white preacher in the land had such moral courage and would display it day in and day, out, Sunday in and Sunday out, there is little doubt but that the time would swiftly come when America would become a Christian nation in fact as well as in name. But that kind of moral courage is signally wanting in the pulpits and in the leadership of the white church, especially the white Protestant church, in American life today.

It is perfectly plain that the great Catholic Church knows what the score is in Newton Grove, North Carolina. It is clear beyond question that they have decided to cast the die and to cross the Rubicon. Suppose the white hoodlums who pose as Christians in Newton Grove do boycott the unsegregated church! It merely puts them on the record for the sinners that they are and have been all the time, and for the Catholic Church it puts that church on the record as being willing to meet this Achilles' heel of American life head-on, and to let the chips of sham and

hypocrisy fall where they will or may. If the Catholics do enough of this, they are almost sure to become the church of the true Christianity in American life and in the world, while leaving the white Protestants to carry the burden of being the church of the false Christianity. Who knows but that Newton Grove, North Carolina, may become the great, historic development in the life of the Christian church in the United States?

Prayer Guides Lives Of St. Jude Nuns

By ETHEL L. PAYNE

"Full many a gem of purest ray serene, the dark unfathomed caves of ocean bear" — Thomas Gray included this wistful bit of soliloquy on the anonymous common man in his "Elegy in a Country Churchyard."

On rare occasions, the world is treated to a glimpse of hidden treasure which serves to deepen its appreciation of the miracles of God which reveal themselves.

This week, from deep in the heart of Alabama, the radiant reflection from a gem of spiritual triumph unfolded itself. In the tiny little monastery at Marbury, Alabama, 11 women of varying backgrounds, nationalities and races, have renounced the world in favor of the contemplative life dedicating themselves to God. But in their retreat from the world, they have demonstrated the ability of mankind to lose the tag of racial differences in the proven theory that under God, all are one.

The 11 are the Dominican Sisters of the Perpetual Rosary and Adoration of St. Jude's Monastery. Some came to the Monastery direct from high school. Others are college women holding Masters and Bachelors degrees in French, Social Science, English Literature, Chemistry, etc. The order of Saint Dominic was

begun in the early 13th century with emphasis on the power of prayer through contemplation. The first monastery of cloistered Dominican sisters was founded in France in 1209. In 1880, Father Damien Marie Saintourens founded the Dominican Sisters of the Perpetual Rosary and Adoration in Calais, France.

INTERRACIAL ASPECT

On August 17, 1944, two sisters of the monastery in Baltimore, Maryland, came to Marbury with the avowed purpose of establishing a monastery — St. Jude's — where young ladies, regardless of race or color, could espouse the contemplative life.

Contrary to the idea that the cloistered life is monotonous and



THESE 11 SMILING nuns comprise the Dominican order of the Perpetual Rosary and Adoration of St. Jude's at Marbury, Alabama. The order is the only interracial one in the United States; has white, Negro, and Chinese sisters who have

boring, the sisters have made fun building. The sisters have volunteered to put themselves on the receiving end of anybody who feels like throwing a brick — in fact, the more thrown, the better they'll like it! They mean it quite literally because what they need to build the new monastery is thousands of bricks at a cost of 14 cents apiece.

The unique appeal has started a trickle of "Widow's Mites" in the form of small contributions from all over the country. The sisters are happy that the response has come like this because it is so in keeping with the spirit of St. Jude, their patron, who is known as "the saint of the impossible." When the monastery is completed, it will be a tribute to the thousands of other gems which have pooled their combined brilliance to make one shining stone.

devoted themselves to a life of contemplation with emphasis on oneness under Christ. Second from the left, seated, is Mother Dominic, superior of the order who founded it with one other nun in 1944. Five of the sisters are from Chicago.

Benedictine Negro Ordained

ST. LOUIS, Mo. — (NC) — A Benedictine monk who has been ordained here is believed to be the first Negro ever to become a priest in St. Louis.

Father Bernardin J. Patterson, O.S.B., of St. John's Abbey, Collegeville, Minn., was ordained at Our Lady of the Visitation Church with a fellow classmate, Father David McDarby, O.S.B., also of St. Louis, Archbishop Joseph E. Ritter of St. Louis officiated.

The idea of the double ordination, which took place in a strongly Negro section of St. Louis, originated in June, 1951, when non-Catholic relatives of Father Bernardin, attending

his mother's funeral, revealed that they had been deeply impressed by Catholic liturgy. Ten non-Catholics who attended the funeral later became Catholics.

It was later arranged that Father Bernardin would return to his home city for his ordination. Arrangements were made by Father John H. Smith, pastor of Visitation parish, through Archbishop Ritter.

Church Melee Follows End Of Segregation

North Carolina Bishop Present for Merger

By The Associated Press
Newton Grove, N. C., May 31.

A melee of pushing and shoving followed the first attempt to consolidate Negro and white Catholic parishes in this small North Carolina town today.

A group of about 25 white men sought to force an audience with the Most Rev. Vincent Waters, bishop of Raleigh, after three Masses to which both white and Negro parishioners were invited. The bishop had said the first of the three Masses.

Bishop Waters refused to see the group collectively. He agreed to see them individually.

Reporter Charlie Craven, of The Raleigh News and Observer, said the men then sought to force their way into the rectory of the Church of The Holy Redeemer here.

A young priest, the Rev. George Lynch, barred the way, Craven said, and refused to give ground in the pushing and shoving that resulted.

Number of Women Scream

A number of women screamed, but no one was hurt.

The background of the church merger was this:

The two Catholic churches in this small town, about 40 miles south of Raleigh, are about 100 yards apart. The Church of The Holy Redeemer had about 300 white members and St. Benedict's about 90 Negro members. On April 19, Bishop Waters announced that the two congregations would be merged today.

Craven said the order aroused considerable resentment among some of the white parishioners.

The bishop himself appeared unannounced to say Mass at the Church of The Holy Redeemer.

Fourteen white and 20 Negro members attended. Nine Negroes and three whites attended the second Mass, which was said by Father Lynch, and only 12 whites were present for the third.

Men Stand Outside Church

Craven said that about 25 white men stood outside the church while the Masses were being said. After the final Mass the group demanded an audience with the bishop.

In the confusion that followed, Associated Press photographer Rudy Faircloth snapped a picture of the scene. Members of the

Catholics Act To End Racial Bias
New York (AP) — A resolution condemning bias particularly against Negroes submitted for admission to some orders, was approved unanimously by representatives of more than 100 Roman Catholic religious orders who met at the Third Annual Vocational Institute at Fordham university.

group then pursued Craven and the photographer in an unsuccessful attempt to destroy the negative. Shortly after the incident, Craven said, the men agreed to speak with the bishop individually and audiences were being granted.



NEGRO AND WHITE MEMBERS ENTER CATHOLIC CHURCH FOR MASS

Several Members Protested Merger of Holy Redeemer and St. Benedict Churches

25 Whites Try To Storm Rectory After Non-Segregated Mass in N. C.

NEWTON GROVE, N. C., May 31—(P)—A melee of pushing and shoving today followed the first attempt to consolidate Negro and white Catholic parishes in this small North Carolina town.

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No comment from church officials was immediately available.

Dr. Gray Sails For Speaking Tour Abroad

After Church Row

TALLADEGA, Ala. — When Dr. and Mrs. Arthur D. Gray of Talladega college sail on the Queen Elizabeth in early June to attend an international church council, they depart from a winter of noteworthy activity and embark upon an international speaking engagement for Dr. Gray.

As chairman of the executive committee of the Congregational Christian Churches of North America, Dr. Gray has been appointed a representative of the United States to address the Seventh International Congregational council which meets at St. Andrews university, S. Andrews, Scotland, in June.

As an advocate of constructive church unity and the quietly consistent building of spiritual foundations to underlie all phases of life activity, Dr. Gray has addressed church and college groups in California, New Orleans, Chicago, Atlanta, New England, and elsewhere during the winter.

Dr. Gray has laid foundations for a unified and purposeful future development of one of the outstanding American Missionary associations.

He has created a Commission on Future Developmental Goals for Talladega college. The committees of the commission — each one made up of student, staff, and administrative members — are in relation to the responsibilities and possibilities for enlarging "man's total life."

He has stimulated and strengthened the atmosphere of inter-related church-college life by helping to bring together during his inaugural period Board of Home Missions members from across the country and educational speakers of international origin.

North Carolina Bishop 'Vastly Disappointed'

NEWTON GROVE, N. C. — (INS) — Bishop Vincent Waters head of the North Carolina Diocese of the Catholic church, was reported to be "vastly disappointed" over the large scale protest which followed the first attempt to consolidate Negro and white Catholic parishes in a small North Carolina town.

Bishop Waters conferred Sunday with a group of about 25 white men who attempted to force an audience after three masses to which both white and Negro parishioners were invited.

The Bishop refused to see the men collectively. He agreed to see them individually.

More than 100 people from the small, tobacco town paced angrily outside as Bishop Vincent Waters, head of the North Carolina diocese said the first Mass. Bishop Waters announced six weeks ago that Negroes would be allowed to sit anywhere in the church previously reserved for whites.

The parish of St. Benedict, which has 50 to 70 Negro parishioners, closed Saturday, with its members instructed to attend Mass at the Church of the Holy Redeemer. There are about 300 white parishioners in the latter church, mostly tobacco farmers of average means.

The schedule at the Holy Redeemer was changed from one service to three. The first Mass said by the Bishop was witnessed by 20 Negroes and 14 others. There were three white parishioners and nine Negroes at the second service, and 12 white people and no Negroes at the final mass.

Outside, more than 100 people staged a demonstration described by witnesses as "unruly." It included parishioners and non-parishioners.

The Bishop was said to be "vastly disappointed" in the reaction. He had said in his letter that Christian principles called for allowing both races to attend services together.

African Catholics Greet First Negro Bishop In Colorful Rites



LAY MEMBERS of the Accra diocese also made obeisance to the new Catholic Bishop of the Accra Diocese, the Rt. Rev. Joseph O. Bowers, when he offered his pontifical high mass in the city of his see. One by one the laity knelt before the Bishop and kissed his ring. On the left of the Bishop is the Very Rev. S. W. Vanderpuije, one of the first local priests to be ordained in the Accra Diocese.



THOUSANDS OF CATHOLICS attended the pontifical high mass sung by Bishop Bowers at the site of the new Cathedral at Adabraka. The Bishop's "throne" can be seen on the left, in the background, while members of his clergy and the Bishop of Kumasi, the Rt. Rev. Andrew Van Der Bronk, are seated near the altar facing the "throne". The picture gives an idea of the new cathedral which is likely to become the largest ecclesiastical building in the country.

A wizened tribal elder magnificently decked out in his best leopard skin and feathers followed by 11 of his reputed 50 wives was among the first to arrive in the public square at Achimota, on the Gold Coast, West Africa.

Respectfully the crowd of faithful made room for him. Though he was not one of their creed, his age and rank demanded tribute.

By 11 o'clock in the morning when the African sun was nearing its zenith in the sky, the square was jammed with peasantry in colorful garb, white colonial servants, American traders and businessmen, and clergy of the Roman Catholic church.

All had come from far-flung mission posts to witness the arrival of Most Rev. Joseph O. Bowers, the newly-consecrated bishop of Accra "center of the World," because by his definition, it lies on the Greenwich zero line just north of the equator.

Meanwhile, in the unfinished cathedral on Derby avenue were a labyrinth of scaffolding held up the walls and where the sky still formed part of the backdrop, the final preparations for the celebration of pontifical high mass were rushed to completion.

A few minutes later, the lead car in the long motor cavalcade came into view and a concentrated sigh of awesome veneration went up from the throats of the watchers. The old chieftain dipped

his feathered head, murmured a greeting in Swahili, the common language of the coastal people and shuffled close to the car for a better look at this religious phenomena.

Smiling gently, the small, ascetic-looking man gracefully waved his hand in a blessing to the crowd descended and entered the Sacred Heart Pro-Cathedral. There

he was vested in the rich robes and mitre of his office and escorted to his seat in the chancel. The mahogany hue of his skin was in striking contrast to the gleaming white of his robe.

No stranger to Accra where he served as a missionary after finishing training for the priesthood in his new position, Bishop Bowers will preside as spiritual leader over 40,000 Catholics, including 5,000 whites out of a population of 1,300,000. There are other denominations and creeds in Accra, but the most formidable obstacle in the path of the objective of the church which the bishop is charged to carrying out, the winning of converts to the faith — is the centuries old fetishes, idol worship, voodooism, and polygamy against which all formal religions have

To combat this, the new bishop is his priestly training in Rome, 43-year-old Joseph Bowers is the first Negro to head the 14-year old diocese and is the ninth Negro bishop in the church's history.

A few months before his return in elaborate ceremonies at East Bay St. Louis, Miss., where the Society of the Divine Word conducts a seminary for training

young men for the priesthood, Rev. Bowers was consecrated by Francis, Cardinal Spellman, Archbishop of New York as the first American educated Negro to be elevated to bishop in the Roman Catholic church.

Bishop Bowers was born in Dominica, British West Indies where his father was a public school principal. Joseph received his is adding to his already fluent knowledge of French (his native tongue), English, and Swahili, all of the complex vernaculars and different tribal languages.

With his African background and racial origin an invaluable asset because it brings him in closer kindredship with the peasantry, Joseph Bowers may accomplish more than any of his predecessors in recruiting new souls for the kingdom of God.



A PAPAL BULL from the Pope appointing Bishop Bowers as the Catholic Bishop of the Accra Diocese was read to the large congregation at the first pontifical high mass sung by the

new Bishop. Bishop Bowers is seen here seated on his "throne" during the pontifical high mass while the Rev. Father Charles reads the Papal Bull to the congregation.

Three Healy Brothers Stand Out in Catholic History

One Was First Negro Bishop in U. S.



BISHOP AUGUSTINE HEALY

...elevated to top rank in 1800s

By ROBERT L. ROBINSON

WASHINGTON—With the consecration of Bishop Joseph Oliver Bowers, S.V.D., on April 22, 1953, the American colored priesthood emerged into full maturity. Bishop Bowers was raised to the episcopacy at the hands of Francis Cardinal Spellman, Archbishop of New York; Bishop Richard O. Gerow of Natchez, Miss., and Bishop Adolph Noser, S.V.D., Vicar Apostolic of East New Guinea.

Appointed by Pope Pius XII to the see of Accra on the Gold Coast of West Africa, Bishop Bowers is the first Negro priest to be made a prelate in the United States since the days of Augustine Healy, the

years since the ordination of Bishop Healy in 1854.

How many colored priests have been ordained in the United States? Do Catholic clergy and laity accept them as priests? How satisfactorily have they fulfilled the functions of the priesthood?

I would like to offer some factual findings to replace the many garbled stories about the matter that are still swapped in clerical and lay grapevines in the country.

CATHOLIC America has given seventy priests to the church. This number includes those born in the United States and those who, like Bishop Bowers, have come from the West Indies to study in and be ordained in the United States.

All told, sixty-three have been native Americans. Seven came from the islands, not including the five Jamaican Jesuits ordained at Weston, Mass., for mission work in Jamaica.

More than half of the Negro priests have been born in the South. Thirty-one came from

below the Mason-Dixon Line, twenty-one from the Northeast, seven from the Far West.

Of the Southern states, Louisiana has contributed the largest number, eighteen. Each of the other Dixie states (except Tennessee) has been represented by at least one priest. North Carolina and Virginia, claim the same one, Father Clarence Howard, SVD, now a missionary in New Guinea. Though born in the Tar Heel State, he was reared and brought into the church in Norfolk, Va.

THE REV. Vance Thorne, SVD, a native of Bath, N. C., was ordained into the Holy Priesthood on June 24, 1953, at St. Augustine Seminary in Bay St. Louis. Also ordained the same day and place by the Most

Rev. Joseph O. Bowers, SVD, Negro Bishop was the Rev. Hubert Singleton, SVD, a native of Larke Charles, La.

Mississippi is credited with three, (Fathers Williams, Porter, Mosley); Georgia, a like number, Bishop Healey and his brothers, Father Sherwood Healy and Father Patrick F. Healy.

Texas is the birthplace of two (Fathers Max Murphy and Theldon Jones). New York leads the Northern states with a total of nine native sons in the ranks of the Negro clergy. New Jersey is next with three, Maryland has two.

The District of Columbia was the birthplace of six who made the grade. Washington, D. C., thus leads all cities in the total of city-born vocations. New Orleans and New York City both have five, Lake Charles has four and Lafayette three.

OF THE fourteen deceased Negro priests, the most outstanding were the Healy brothers. Bishop Augustine Healy

was the first chancellor of the Diocese of Boston (1855-1866), pastor of the Cathedral and of the largest Boston church, St. James (1866-1875), and Bishop of Portland until his death in 1900.

Research into the church lore and the archives in Boston and Portland revealed that he and his brothers were known quite generally to be Negro. But from the time that, as a young priest, Bishop Healy risked his life to serve victims of the bubonic plague in the tenement of Boston in 1854 and 1855, he was accepted, loved and honored by the Catholic folk of New England.

His brother, Father Sherwood Healy, was revered even more. A doctor in canon law in Rome, he taught in the seminary at Troy, N. Y., from its founding to 1869.

He was theologian to Bishop

John Joseph Williams of Boston at the Baltimore Council (1866) and at the Vatican Council in Rome (1870). Rector of the Boston Cathedral, 1870-1875, he was according to rumor, about to become the next Bishop of Hartford when he died in 1875 at the age of 39.

The third brother, Father Patrick F. Healy, SJ, who, like the other two, is shown by the county records in Georgia to have been born of an Irish father and a mulatto slave mother in the 1830's, took his doctorate at Louvain, taught philosophy at Georgetown University in Washington, D. C., before being made its vice president and later its president, 1873-1882.

Credited with being Georgetown's "second founder" he erected the main building on the campus, still known as the "Healy Building" where in front of this relic every June the baccalaureate solmen high mass, sermon and graduation ceremonies are held in open air.

Seek Funds in Chicago For New Ala. Monastery

A campaign is under way in many Roman Catholic churches to help a reverend mother superior in Marbury, Ala., to build a new monastery. She is Mother Dominic, founder and superior of the St. Jude Monastery, the home of the Dominican Nuns of Perpetual Rosary and Adoration.

The community is an interracial one, seeking and admitting nuns of all races. Now they have enlarged sufficiently to build their permanent monastery but lack funds to complete the building.

On Aug. 23, 1944, two professed sisters from the Dominican Monastery in Catonsville, Md., came to Marbury, Ala., with the avowed purpose of establishing a monastery where young ladies, regardless of race or color, could live as nuns.

On Aug. 24, 1944, the little Monastery of the Dominican Sisters was dedicated, under the patronage of St. Jude.

Today, from the two who came to lay the foundation, the community has grown. They have drawn their members from such widely scattered parts of the country as Michigan, Mississippi, Pennsylvania, Tennessee, Illinois, Louisiana, etc. There are almost as many differences in racial backgrounds as there are in birthplaces. While they have become somewhat accomplished in building and maintenance, none of them had had previous training along those lines. Some came to the monastery direct from high school. Others are college women, holding master's and bachelor's degrees in French, social science, English literature, chemistry, etc.

From their humble beginning, Mother Dominic, founder and superior of the monastery, has started construction of the permanent monastery. With reluctance, she has limited herself to the present erection of only one wing of what she has planned as an imposing building.

Mother Dominic has been in Alabama since 1944 when she

started the monastery which was to be the first interracial one in the United States. Today, in Marbury, one finds nuns of the Negro, white and Chinese races, but as far as these nuns are concerned, no such racial distinctions exist. Now they are in the actual construction of their permanent monastery.

They need bricks for this venture, and they need them by the carloads. They can get them at 14 cents apiece. If you would help, please write to Mother Dominic, St. Jude Monastery, Marbury, Ala. Tell her that you want to throw a few bricks her way, and enclose your financial contribution for the same.

Survey Shows Negro Progress Over 100 Years In Catholic Clergy

NEW YORK — A study of Negro priests in the United States for the past 100 years discloses a steady elevation of Negro leaders to places of responsibility and usefulness in the Catholic church.

The survey was made by the Rev. Albert S. Foley, S. J. A. report on the survey was made recently of America, National Catholic Weekly Review. The report covers the span from the elevation of Father James Augustine Healy to the episcopacy in 1854 to the ordination of Bishop Joseph Oliver Bowers, S. V. D. as a prelate April 22, 1953.

All told 61 of the Negro priests were native Americans. Seven came from the islands, not including the five Jamaican Jesuits ordained at Weston, Mass., for mission work in Jamaica.

The report discloses that more than half of the Negro priests were born in the underprivileged areas of the South. In fact, 31 of the priests came from below the Mason-Dixon line, 23 from the Northwest, seven from the Midwest, and two from the Far West.

Three outstanding Negro priests were the three Healy brothers. Bishop James Augustine Healy, born in Georgia, was made a prelate in 1854. His brother, Father Sherwood Healy, another brother, Father Patrick F. Healy, S. J., also made excellent records in the Catholic church.

An interesting revelation of this report on Negro priests is that "in only two cases out of the thousands did a white person refuse to receive the sacrament from colored hands." This extreme case came when, Father Adrien Esnard, C. I. C. M., was sent to head the Scheut Mission band

in the Philippines. The report said the American authorities there refused to let him function as superior of the white priests. He was shipped back to Belgium and later sent to the Congo where he did excellent work.

Study surveys Negro priests in the U. S.

NEW YORK — Covering the span from the elevation of Father James Augustine Healy to the Episcopacy in 1854 to the ordination of Bishop Oliver Bowers, S. V. D. as a prelate last April, a study of Negro Catholic priests in the United States was made recently by the Rev. Albert S. Foley, S. J. and published in America, National Catholic Weekly Review.

The Catholic church has had 68 American Negro and West Indian priests, 7 from the islands. Thirty-one of the priests came from below the Mason-Dixon line, 21 from the Northwest, 7 from the Midwest, and two from the Far West.

Bishop Healy, born in Georgia, had two brothers who were priests, Father Patrick F. Healy and Father Sherwood Healy.

The latter took a doctorate in canon law in Rome and taught at the Troy, N. Y. Seminary. Father Patrick taught philosophy and was vice president and president successively of Georgetown university, Washington. He built the campus' main building, still known as Healy building.

According to Father Foley, "in only two cases out of the thousands did a white person refuse to accept the sacrament from colored hands". That was when Father Adrien Esnard was banned by American authorities from functioning as superior to white priests in the Philippines.



Welcome Home—The Right Rev. Joseph O. Bowers, first Roman Catholic Bishop appointed to the diocese of Accra was accorded a rousing reception upon his return to the Gold Coast. The Bishop was met six miles from Accra by the reception

committee and driven into the Gold Coast capital. At the left he is shown making his first public speech. At right Bishop Bowers is shown driving in the open car after his arrival.





Accra Elections— The Convention People's Party, headed by Dr. Nkrumah, scored a great victory in the recent Accra Municipal Elections. The victory indicated that the Nkrumah party will undoubtedly return to power in the coming general elections. At upper left E. O. Asafu-Adjaye, Gold Coast Minister of local Government is seen with two contesting candidates, Mrs. Hesse

Evans-Lutterodt and Hugh H. Coffie, in smock. On right is C. M. O. Mate, principal assistant secretary to Minister. At upper right—her vote cast, Miss Smith returns to her dressmaking business. Some 14,800 rate-paying citizens voted during the day. Lower photo shows part of long que which formed outside the Municipal Building which were used as the polling booth in Atukpai ward.

Catholics On The Mass Level

There was a story in The Informer not so long ago that "two Negro girls are attending regular classes in" a Catholic high school in Fort Worth. It said that this is "the first mixed high school in Texas," and that "only five pupils have been withdrawn from the high school since the Negro pupils enrolled." The story quoted one white girl as follows: "There's no fuss about it. They are just there. I'm in the same class with one of the Negro girls and everything is all right!"

Close observation of the Catholic approach to this whole question of integration seems to point toward the conclusion that the Catholics have set out to operate on the mass level, while Protestants tend to confine their interest to integrating one or two at best only a few Negroes. In St. Louis the Catholics have opened everything from kindergarten to university, and their hospitals, too. The Protestants have grudgingly followed suit on a basis of limited numbers.

In North Carolina Bishop Vincent S. Waters opened all Catholic churches without regard to race. Now in Texas the Catholics have started on a level involving the masses of the people. If the Catholics have decided to approach this problem on the mass level, they are facing it on the only level which ultimately matters. There can be no solution to this problem of integration if only a few Negroes actually in practice get the benefit of the process. What happens to the masses of Negroes will ultimately happen all Negroes, and integration on any other basis is a snare and delusion.

His Kind Too Few

There are 300 members at Holy Redeemer Church in Newton Grove, N.C. St. Benedict Parish, located about 100 yards away, has a membership of 90.

Both churches are Catholic.

Parishioners of Holy Redeemer are white. Those at St. Benedict are colored.

Father Timothy Sullivan serves as priest at both churches.

But only on rare occasions would his duties at Holy Redeemer allow him time to attend to the spiritual needs of his members at St. Benedict.

The logical as well as the Christian answer to this problem was to have both groups worship together.

The Most Rev. Vincent S. Waters, bishop of Raleigh, ordered the two memberships combined. In addition, he appeared Sunday to preach and conduct the first mixed mass.

A majority of the white parishioners chose not to attend. A pushing, shoving group of 25 men, which just barely escaped from being a mob demanded an audience with the bishop after the services had ended.

Admitted in pairs, their petitions fell on deaf ears. Bishop Waters calmly informed them "the time had come for the light of truth to shine" on the issue of segregation.

Bishop Waters further let it be known he had no intention of surrendering to the insurgents.

"I am determined," he was quoted as saying, "to preach to all, because souls do not have nationality, race or color."

The sulking parishioners are left the choice of returning to Holy Redeemer or deserting their faith. A majority is not likely to take such a serious step as the latter.

In the meantime, we doff our hats to Bishop Waters, a genuine Christian, who is willing to stand up and fight for the doctrine of brotherhood.

Unfortunately, men of his calibre are all too few on the American religious scene.

White-Negro Catholic Church Merger Draws Wide Interest

Attendance at Sunday Services In N. C. Church Drops Sharply

By C. A. McKNIGHT

Editor, The Charlotte News
Special to The Atlanta Journal-Constitution

CHARLOTTE, N. C., June 6—The first merger of white and Negro Catholic Church congregations in North Carolina's history was carried out last week end with only a minor disturbance.

The scene was Newton Grove 200 yards apart. In between are the rectory and a convent, where a small group of the Sisters of Mercy live. A white

Merged were the congregations of the St. Benedict's Church for Negroes and of nearby Holy Redeemer Church for whites.

The merger was ordered by Bishop Vincent S. Waters of the Raleigh diocese. There was no indication whether this would become the statewide policy of the Catholic Church.

Unusual Events

There were three unusual events connected with the first nonsegregated service last Sunday:

1. A group of white men who sought to force their way into the church for a conference with Bishop Waters were barred by a Catholic priest who finally persuaded them to see the bishop in groups of two.

2. Attendance was far below normal. Only 29 whites and 29 Negroes attended the three masses on Sunday in contrast with an average attendance of 75 Negroes at St. Benedict's and 250 whites at the Holy Redeemer Church.

3. Bishop Waters, who issued the original directive and who later declined to consult with protesting church members until his order had been effected, went to Newton Grove to say the 9 o'clock Mass, and preach the sermons at the 9, 10 and 11 o'clock Masses.

The two churches are about

NORTH CAROLINA

parochial school of eight grades and a Negro school of seven grades are on adjoining church property. They are taught by the Sisters.

Center of Strength

Newton Grove and the surrounding farm land has long been a center of Catholic strength. The first church was founded by Dr. John C. Monk in the late 1800's. When the area was visited by Father John Tracy Ellis, he described it thus: "Virtually the whole countryside is of the Catholic faith, the most solidly Catholic rural community in North Carolina."

The white and Negro churches had been served by the pastor, Father Timothy Sullivan, and his assistant, Father Edward McDonough. And the two congregations had worshiped side by side in complete harmony until Bishop Waters' directive ordered the Negroes who attended St. Benedict's to attend services at the Holy Redeemer church. The Bishop stipulated that there should be no restriction on seating arrangements.

It created considerable consternation. John Monk, a nephew of the founder of the Newton Grove church, said

"the time is not right for such a thing." He said he would go to church in a nearby town. Mrs. Lawrence Bowden, another parishioner, warned she and her children would leave "when the first Negro enters the door." A Negro farmer, Nathaniel Cox, said he feared there might be "trouble," and that he and his family would attend mass in Fayetteville.

Statewide Interest

By the time the first non-segregated service was held, the Newton Grove controversy had stirred statewide interest.

Newsmen who were present last Sunday were not permitted to enter the church. Outsiders were also banned. After the three Masses, a group of some 30 white men sought to enter the church for a conference with Bishop Waters, but Father George Lynch of the Catholic Orphanage in Raleigh braced his arms across a doorway and managed to hold them back. He was pushed and shoved, but no blows were struck.

A short time later, Bishop Waters left the church and walked through the crowd of parishioners milling around in front of the church to the nearby rectory where he received the men by twos. Each pair had about 10 minutes with the bishop. One of the men told reporters that Bishop Waters had said that segregated parishes were the product of "darkness," and that the time had come for the "light of truth" to be turned on segregation.

Segregation Abolished In Catholic Churches Of North Carolina

RALEIGH, N.C., June 24 (AP)—Bishop Vincent S. Waters has ordered the abolition of racial segregation in all North Carolina Catholic churches.

The bishop, head of the diocese of Raleigh, which embraces all of North Carolina, issued a

pastoral letter in which he declared that:

"... So that in the future there can be no misunderstanding on the part of anyone, let me state here as emphatically as I can: There is no segregation of race to be tolerated in any Catholic church in the diocese of Raleigh."

It was the bishop's first public comment on segregation since he ordered the merger of a white and Negro church at Newton Grove, a rural community near here, several weeks ago.



Catholic
Newly Ordained

Rev. Lawrence P. Thornton, S.V.D., was one of 18 Divine Word Missionaries recently ordained at Techny, Ill., by Archbishop William P. O'Brien, Auxiliary Bishop of Chicago. Father Thornton is the 26th Negro priest ordained for the Divine Word Fathers. (NC Photos.)



Consecrated— Bishop Augustin, shown during his recent consecration at the purportedly the first Cathedral of Notre Dame in Port Au Prince. Negro Roman Catholic Bishop of Haiti, is

NEGRO-WHITE PARISH MERGER STIRS DISORDER

Group Tries to Push In
to See Bishop

Mon. 6-1-53
Newton Grove, N. C., May 31
(P)—A melee of pushing and shoving today followed the first attempt to consolidate Negro and white Catholic parishes in this small North Carolina town.

A group of about 25 white men sought to force an audience with the Rev. Vincent Waters, bishop of Raleigh, after three masses to which both white and Negro parishioners were invited. Bishop Waters refused to see the group collectively. He agreed to see them individually.

Charlie Craven, reporter for the Raleigh, N. C., News and Observer, said the men then sought to force

their way into the rectory of the church of the Holy Redeemer.

Young Priest Bars Way
A young priest, Father George Lynch of the Raleigh diocese, barred the way, Craven said, and refused to give ground in the pushing and shoving that resulted.

A number of women screamed, but no one was injured in the incident.

The background of the church merger was this:

The two Catholic churches in this small town, about 40 miles south of Raleigh, are about 100 yards apart. The Church of the Holy Redeemer had about 300 white members and St. Benedict's about 90 Negro members. On April 19 Bishop Waters announced the two congregations would be merged today.

Bishop Says First Mass
Craven said considerable resentment was aroused among some of the white parishioners by the order.

The bishop himself appeared unannounced to say the first of three masses at the Church of the Holy Redeemer today.

Fourteen white and 20 Negro members attended. Nine Negroes and three whites attended the second mass, which was said by

Father Lynch, and 12 whites were present for the third.

Craven said about 25 white men stood outside the church while the masses were being said. After the final mass the group demanded an audience with the bishop.

Seek to Destroy Picture

In the confusion that followed, Rudy Faircloth, Associated Press photographer, snapped a picture of the scene. Members of the group then pursued Craven and the photographer in an unsuccessful attempt to destroy the negative.

Craven said shortly after the incident the men agreed to speak with the bishop individually and audiences were being granted.

No comment from church officials was immediately available.

Catholics Split On Merger Order In North Carolina Community

NEWTON GROVE, N. C. — The one-man struggle to make Christianity real in this small North Carolina town is surging back and forth. The tragic drama has attracted the attention of white and Negro people all over the United States. *Sat 6-20-53*
Persons who have put their views in print about Roman Catholic Bishop Vincent S. Waters' order for the merger of the white Church of the Holy Redeemer and the Negro St. Benedict's church do not agree on the burning issue of non-segregated churches.

Mrs. John O. Gregory of Newton Grove says the bishop's merger order "infuriates" her. She said she hates to see "one man . . . cause so much distress, confusion and shedding of tears. . ."

She asks "If it has taken the Catholic officials 2,000 years to learn we should all be combined, how can they expect their members to accept this overnight?"

A reader writing to a Norfolk newspaper wants to know, "Why should the races be merged into one church? Very rarely has anything come from the mixing of the races except tragedy and heartaches for those involved. . . So why start it in our churches?"

Alfred Winfred in a letter to a Raleigh newspaper said Bishop Waters' merger order was based on the authority given the Catholic church leader. He said.

"Of course being white, they might have expected some special consideration, but there is no 'white supremacy' in the Catholic church, as they will soon find out.

Mrs. Robert Quirie writing to a Norfolk newspaper deplored the fuss at Newton Grove over the church merger order:

"I was more than shocked when I read of this incident (of opposition to the merger and the surging crowd bent to voice their opposition to the merger on May 31.)

"I am amazed that such a thing could happen in the Catholic church. We all believe in the same person and receive the same sacraments. Why, then, can we not all go to the same church?"

Priest Ordained In New Orleans

reponder
NEW ORLEANS — Rev. A. S. Osborne became the first Roman Catholic priest to be ordained in New Orleans during ceremonies in St. Louis cathedral here last week. *clings*

Six priests were ordained in the ceremony witnessed by a capacity audience of Negroes and whites. *Sat 6-20-53*
Heavenly Father said his first mass the next day at All Saints church in Algiers.

He was guest of honor at a reception in his home that evening.

CATHOLIC BISHOP BARS SEGREGATION

Prelate Says Race Segregation
in Raleigh Diocese Churches

'Will Not Be Tolerated'

HITS 'VIRUS OF PREJUDICE'

Pastoral Letter Will Be Read

Tomorrow—Practically All

North Carolina Affected

Special to THE NEW YORK TIMES.

RALEIGH, N. C., June 19.—The Most Rev. Vincent S. Waters, Bishop of the Roman Catholic Diocese of Raleigh, has decreed that segregation in Catholic churches of the diocese "will not be tolerated." His order is contained in a letter that will be read in the churches of the diocese on Sunday.

The diocese includes all of the Catholic churches of the state except that of Belmont Abbey, in Gaston County, a Catholic school center.

Bishop Waters issued his decree in a pastoral letter, which said, in part:

"Let us state here as emphatically as I can there is no segregation of races to be tolerated in any Catholic church in the Diocese of Raleigh. The pastors are charged with the carrying out of this teaching and shall tolerate nothing to the contrary.

"Otherwise, all special churches for Negroes will be abolished immediately as lending weight to the false notion that the Catholic Church, the mystical body of Christ, is divided.

"Equal rights are accorded therefore to every race and every nationality as is proper in any Catholic church and within the church building itself everyone is given the privilege to sit or kneel wherever he desires and to approach the sacraments without any regard to race or nationality.

To Be Explained to Convert

"This doctrine is to be fully explained to each convert who enters the church from henceforth in the Diocese of Raleigh."

The Bishop pointed out that the diocese had three Negro seminarians and had been "an example to the nation" on the subject of matters involving segregation. He added:

"I am not unmindful, as a Southerner, of the force of this virus of prejudice among some persons in the South, as well as in the North. I know, however, that there is a cure for this virus, and that is our faith. Many Southern boys facing death together in the trenches will bear me out. I revolt against our children being infected with this virus, when men and women of goodwill everywhere can preserve them from it."

The Bishop said that "until a few years ago there were no special Catholic churches for our colored people and all Catholics worshipped God together regardless of race." He added that special churches and schools were built "in order to give a special impetus to the missionary work among the colored people."

Urges Aid To Negroes

Of the Negro Catholics, Bishop Waters said in his letter:

"We need to help them get better educational facilities, better opportunities for culture. Better living conditions, better jobs, better pay, better homes and families, better civic representation and better friendliness in the community, and all of this presupposes the right to worship God freely with us in the church anywhere.

"I am happy to take the responsibility for any evil which might result from different races worshipping God together, but I would be unwilling to take the responsibility of those who refuse to worship God with a person of another race. May the example of American soldiers who died to stamp out a philosophy of 'the master race' in a war with Hitler in Germany prevent us from following a similar course."

Bishop Waters directed that the letter be read at all masses on Sunday in place of a sermon.

Several weeks ago, the Bishop ordered the merger of the white and Negro Catholic churches in Newton Grove, a rural eastern North Carolina community. White members protested the merger, and some have been boycotting the combined church. The two churches were about 200 yards apart on the same church ground.

CATHOLICS WORSHIP TOGETHER:

Segregation Abolished By N. Carolina Bishop

RALEIGH, N.C.—With a bold stroke of his pen, Bishop Vincent S. Waters Saturday ended all segregation in Catholic churches in the North Carolina diocese.

In a letter sent out to all parishes, Bishop Waters announced:

"There is no segregation of races to be tolerated in any Catholic church of the diocese of Raleigh.

Bishop Waters became the central figure in a controversy at Newton Grove, N.C., several weeks ago when he ordered a merger of colored and white Catholic churches in that community.

The letter ordering "all special churches for colored people to be abolished immediately," was published in this week's issue of the Diocesan newspaper, the North Carolina Catholic.

The letter was read in all churches of the diocese Sunday. Pastors, Bishop Waters said, were responsible for carrying out the doctrine he was establishing.

Catholics were reminded that "until a few years ago there were no special Catholic churches for our colored people and all Catholics worshipped together irrespective of race."

Bishop Waters added that in order to give "a special impetus to the missionary work among the colored people... special churches and schools for colored people were established in some sections of the diocese."

Letter Asks Question

"Did this mean that the church was abandoning her century old teaching of 'one fold and one Shepherd' or that colored people were thereby forbidden to worship in any Catholic church in the diocese except those for col-

ored?" the letter asked.

"By no means. It meant that there was no division... and all Catholics still had the rights and privileges of worshipping God together, as everywhere in the Catholic church."

"Therefore," Bishop Waters wrote, "so that in the future there can be no misunderstanding on the part of anyone, let me state here as emphatically as I can: There is no segregation."

No Division Wanted

tion of races to be tolerated in any Catholic church in the Diocese.

"The pastors are charged with the carrying out of this teaching and shall tolerate nothing to the contrary.

"Otherwise, all special churches for colored people will be abolished immediately as lending weight to the false notion that the Catholic church, the mystical body of Christ, is divided.

"Equal rights are accorded, therefore, to every race and every nationality as is proper in any Catholic church and within the church building itself everyone is given the privilege to sit or kneel wherever he desires and to approach the sacraments without any regard to race or nationality.

"This doctrine is to be fully explained to each convert who enters the church from henceforth in the Diocese of Raleigh.

Knows Of Prejudice

"I am not unmindful, as a southerner, of the force of this virus of prejudice among some persons in the south; as well as in the north.

"I know, however, that there is a cure for this virus and that is, our Faith. Many southern boys facing death together in the trenches will bear me out.

"I revolt against our children being infected with this virus, when men and women of goodwill everywhere can preserve them from it.

"The virus will not die out of itself, it has to be killed by being exposed to the light of the Faith.

"The church does not propose tolerance which is negative, but love which is positive. If Christ said love our enemies, we certainly can love our friends.

Must Help Them

"These are our friends and members of our own body, the church. It is our duty as Christians of the early days not only to love them, but to serve them, to help them.

"We need to help them get better educational facilities, better opportunities for culture, better living conditions, homes and families, better civic representation and better friendliness in the community and all of this pre-supposes the right to worship God freely with us in the church anywhere.

"As pastor of your souls, I am happy to take the responsibility for any evil which might result from different races worshipping God together, but I would be unwilling to take the responsibility of those who refuse to worship God with a person of another race.

"May the example of American soldiers who died to stamp out a philosophy of 'the Master race' in a war with Hitler in Germany prevent us from following a similar course."

N.C. Catholics Calm As Segregation Ends

RALEIGH, N.C. (AP)—Colored and white Catholics last week began attending mixed services without incident in line with an order by Bishop Vincent S. Waters for the merger of congregational worship in Catholic churches throughout North Carolina.

The order by Bishop Waters followed by several weeks one calling for merger of white Holy Redeemer and colored St. Benedict at Newton Grove, N.C. A near riot and a decrease in attendance greeted the order for the merger of those two churches.

However, the subsequent order ending segregation in all Catholic churches in the diocese, has not experienced similar opposition.

Gradual Shift Expected

The vast majority of white and colored Catholics attended separate services in the diocese last week, but the general feeling was that there would be a gradual shift to mixed congregations after the hard give in to the change.

While Bishop Waters insisted in his order against segregation of races that he was merely stating a long standing principle of the Catholic church, the order struck like lightning for many white Catholics.

In commenting on the order, one woman said:

"I don't mind them (colored members) coming here as long as they don't mingle in with everybody. After all this is the South, you know."

As Matters Shaped Up

In his order Bishop Waters said that many of the separate colored churches would be eliminated.

Here is the way matters shaped up last week:

No colored worshippers attended mass at the Sacred Heart Cathedral here; however, colored Catholics have on occasion attended mass at the cathedral. They usually attend mass at St. Monica's Catholic church on North Tarboro rd.

Around 115 colored and some 700 white persons attended the four masses said at St. Patrick's church in Fayetteville. According to Father Frank Campbell, this was the usual number to attend mass at the church. He said

the letter denouncing segregation was well received. There is a sit anywhere policy here anyway.

Only whites attended mass at St. Mary's church in Wilmington. Colored Catholics attended mass at St. Thomas church where they customarily attend. Mixed services have been held, however, at the Wilmington church.

Half Dozen Show Up

A half dozen colored persons attended mass at the Infant of Prague church in Jacksonville, N.C., where some 400 white members were in attendance. A few colored people attended mass at this church regularly.

The bishop's order had little or no effect on services at the Sacred Heart Catholic church in Dunn. The church has never practiced segregation. Father Francis McCarthy is pastor.

At Immaculate Conception church in Durham Father Charles J. O'Connor explained that colored people had been attending that church for several years.

In Asheville no colored people attended the white St. Joan of Arc or St. Lawrence churches, but one white man attended service at the colored St. Anthony church. The Rev. Martin Collins stated that one or two whites usually attend there.

Several colored worshippers were on hand at St. Benedict's in Greensboro, but this is a usual custom. However, no colored people showed up at Our Lady of Grace church, but they do go there occasionally.

Trouble at Newton Grove

On the last day of May, the first non-segregated Masses were held in the little town of Newton Grove, N.C. Bishop Vincent S. Waters of the Roman Catholic Raleigh diocese (virtually embracing the whole state) had decided to merge St. Benedict's, a Negro church of some 80 members, with the adjacent white Church of the Holy Redeemer (300 members). But at the three Masses, only 58 persons—half of them Negroes—attended. After the last Mass, an angry group tried to storm Holy Redeemer rectory to see the visiting bishop but were let in only two at a time. Bishop Waters stood in front of his nonsegregated church. A fortnight ago, 29 Negroes and

whites attended the Masses. Others stayed home and drove 25 miles to another church. But last Sunday, Bishop Waters, a Virginian, made it clear that he wasn't backing down. In a pastoral letter read in all North Carolina churches, he said "as emphatically as I can: There is no segregation of races to be tolerated in any Catholic church in the diocese of Raleigh. The pastors are charged with the carrying out of this teaching and shall tolerate nothing to the contrary. Otherwise, all special churches for Negroes will be abolished immediately . . . Within the church building itself everyone is given the privilege to sit or kneel wherever he desires and to approach the sacraments without any regard to race or nationality . . . I am not unmindful, as a Southerner, of the force of this virus of prejudice among some persons in the South as well as in the North . . . The virus will not die out of itself; it has to be killed by being exposed to the light of faith." No one knew whether Newton Grove would be cured.

Carolina Catholic Bishop Takes A Significant Step

MRS. MARIE JOHNSON, wife of the president of Fisk University, has said: "Eleven o'clock Sunday morning is the most segregated hour of American life." A bishop of the Catholic Church in North Carolina has made a stride toward making that statement less true. The Most Rev. VINCENT S. WATERS, bishop of Raleigh, has ordered that the congregation of St. Benedict Parish (Negro) be combined with Holy Redeemer's Church (white) at Newton Grove, N.C. He directed Father TIMOTHY SULLIVAN, of Holy Redeemer's Church, to permit Negroes to attend it with no restrictions on seating.

One of the members of the white congregation has been quoted as saying that the same procedure "would happen in the Catholic membership all over the state." Neither of the priests of Holy Redeemer's Church, nor Bishop WATERS, will comment for publication on the action, but a spokesman for the bishop has asserted that the plan "is going to work out and we are going to do the right thing." This spokesman, Father George Lynch, added significantly: "The situa-

tion will take care of itself in time."

The bishop's spokesman struck the right keynote. Those purporting to be true Christians show forbearance in situations where dedicated men seek to prove the universal brotherhood of men. Time will indeed come when 11 o'clock on Sunday morning will not be the most segregated hour in America.



Rousing Welcome— Roseau, Dominica, gave a rousing welcome to its native son, Bishop Joseph Oliver Bowers, S.V.D., J.C.L., D.D., when he arrived for a six-week visit. Numerous receptions were held in his honor, a Pontifical High Mass was sung by him at the Roseau Cathedral, and he administered sacrament of confirmation to over two hundred boys and girls at four confirmation services. Now returned to the U. S., Bishop Bowers leaves in September for his diocese of Accra, Gold Coast.



THE UNIVERSAL CHURCH—Holy Name Society members Clyde Osborne and Joe Monte symbolize the Universal Church by their love and respect for the Holy Father, who is the Father of all Catholics.

Love For The Holy Father Is Measure Of Man's Catholic Faith

By Clarence Daigle

What is perhaps the truest measure of a Catholic man's faith?

In answer to this, you might well ask another question:

What is his attitude toward the Holy Father, the Pope?

The one thing that Protestants most misunderstand about a Catholic is the Catholic's belief in the infallibility of the Pope in matters of morals and religion.

To a Catholic this is easy to believe if he believes that Our Holy Father is the direct successor of St. Peter. To the Pope, as to St. Peter, the words of Christ were directed. Our reverence for the Holy Father, as visible head of the Church, should be the same as it would be to St. Peter if he were to return to earth.

THE HOLY NAME man un-notch above other men.

derstands this. In the Holy Name Pledge you will find the word:

"I proclaim my love for the Vicar of Christ."

Notice that the word "pro-claim" is used. This means that they not only love the Pope but they want everyone to know it.

It is no wonder then that you will find the best type of Catholic men in the membership of the Holy Name Society.

IF LOVE of the Holy Father is the test of Catholic faith, then the next lines of the Holy Name pledge is the answer:

"I promise to give good example by the regular practice of my faith."

There you have it, folks. Certainly you cannot be good example of something you do not love. It is the reason why you will find Holy Name men a

For if our profession of faith means anything, how can we do otherwise than practice our faith, make it a part of our daily lives—live our faith, and by the example of our conduct show the world the reality of a living Faith.

But down to brass tacks, if you cannot live up to these lines of the Holy Name pledge, you are not even worthy to be called a Catholic.

And of course the finest example you could give is to receive Holy Communion.

IN THE next few months a concerted effort is being made to enroll all Catholic men in the membership of the Holy Name Society. This drive is being held in connection with the Holy Name convention to be held in Birmingham November 15.

It is a simple thing to become

a member of the Holy Name Society.

All you have to do to receive Holy Communion with the men of your parish on the second Sunday of each month and hand in your name to be put on the rolls of the Society.

'I Like The South,' Says Negro Priest

NEW YORK—(NC)—A Negro priest, born in the North and now stationed in the deep South, told an interracial audience here "I like the South."

Father Albert McKnight, C. S. Sp., a native of Brooklyn, N. Y., has been a curate in St. Paul's parish, Lafayette La., for a year. In that time he has revised some of his opinions about the South. He has come to see the area as a challenging field for a priest, particularly a Negro priest, he stated at the Catholic Interracial Forum here.

"To understand the racial situation in the South you must keep in mind the basic concept that people don't like change," Father McKnight said. Although racial prejudices are "deeply ingrained" in the South, "many classical forms of segregation are breaking down."

As an indication of the trend toward change there, he pointed out that the other two priests at St. Paul's are white. At the time of his appointment there was some doubt in the minds of his superiors that the local community would accept the idea of white and Negro priests living in the same rectory. "The people took it in stride," he said.

"It is terrible to see the effects of segregation among Negroes," Father McKnight declared. "It has engendered an inferiority complex which often causes them to lower themselves in their own estimation."



NEW CATHOLIC BISHOP IN ACCRA: The Right Rev. Joseph Bowers, on throne, as he officiated last week at his first pontifical high mass, an occasion that also marked his investiture as Roman Catholic Bishop of the Accra Diocese of the Gold Coast of Africa. The new Bishop, 43 years old, was born in the British West Indies and was trained for the priesthood in the United States. He was ordained in 1940 after a year of special study in Rome.

Ex-AFRO Newsboy

Now Student At *Afro American* German Seminary

Charles Jackson, of Jacksonville, Fla., after earning degrees at Florida A. and M., and Sorbonne University in Paris, is now studying at St. George's Seminary in West Germany.

By GOLF DORNSEIF

Located in a beautiful old park some miles outside of Frankfurt, Germany, more than 200 students from many countries attend classes at St. George's Catholic University, a century-old institution for the most talented students of theology.

It was in this large park that I happened to meet 39-year-old Charles Jackson of Jacksonville, Fla., distinguished scholar preparing for priesthood. Charly, as everybody calls this popular senior, cheerfully remembered the days when he worked for the "Baltimore AFRO-AMERICAN" as a pretty successful newsboy some twenty years ago.

As a teen-ager, Charly went to a Baltimore high school, later graduated from Florida's Agricultural and Mechanical College

and took up teaching as a profession until he served with the Army during World War II.

Mr. Jackson has been living for six post-war years on the continent to improve his scientific and educational background. First, he studied at the Sorbonne University in Paris, then went to West Germany and St. George's Seminary for extended courses in philosophy and theology which will be completed in the near future.

During his spare time Charly enjoys going out as a missionary into Frankfurt's US Army barracks. The mature priest-to-be told me he "hadn't expected the boys to be so difficult to approach with the message of Jesus Christ" but will continue to help save more souls not only among Americans but also among Germans since he speaks this language fluently.

He is equally at ease when conversing in French or Italian.



FREE STUDENTS—Charles Jackson is flanked by two of his fellow students, John Sakuma, and Thomas Tsubochi of Tokyo, Japan.

During the past few months, Charly Jackson also managed to lecture in numerous elementary schools on the subject of "Our American System of Education."

Welfare Work

He is actively engaged with welfare work for illegitimate brown children in the Frankfurt district. They have a very fine German family nearby (some 500 yards from St. George's) who adopted several brown orphans and brother Charly spends many an evening with these people to find out about the psychological situation of Germany's racial minority of 4,000.

Some of Charly's best fellow students are two Japanese, John Sakuma and Thomas Tsubochi of Tokyo. There are also students from Brazil at St. George's. If they don't get along well enough by means of modern languages, they'll prefer . . . Latin for conversational needs.

Needless to mention that St. George's is

and girls will like it tremendously. You couldn't imagine a better Ambassador of Good Will in Germany than this modest, soft-spoken and kind-hearted priest of tomorrow.

to earn enough money for their following study periods, so does brother Jackson. He will be out in the provinces teaching and there is no doubt the German boys row.

Most seminarians have a job during va-

Negro Bishop Visits

Mobile

By John Will,
Mobile Press Register

MOBILE—Long before time for the 6:30 Mass Tuesday morning, St. Peter Claver's Church on Palmetto St. was crowded to the doors. *Catholic Week*

And at Blessed Martin de Porres Hospital, a few blocks farther south, the nuns and nurses made a final check to see that everything was in as near perfect order as possible.

The Most Rev. Joseph O. Bowers, S.V.D., second Negro Catholic bishop consecrated in the United States, was paying his first visit to Mobile since his recent consecration at Bay St. Louis, Miss., and because of limited time, the church and hospital were the only places where he could stop. *9*

ARRIVING in Mobile by L&N train shortly after 4 a.m., the 43-year-old bishop had only two hours' rest before he assumed his vestments and went before the altar in St. Peter Claver's Church, which is the church for colored Catholics on Mobile's south side. *Birmingham*

But in the congregation were scores of worshippers from other colored parishes — Most Pure Heart of Mary on Davis Ave., St. Joseph's in Maysville and St. James' in Prichard. *8-21-53*

With Bishop Bowers in the sanctuary were the Rev. Walter E. Mulroney, S.S.J., pastor of St. Peter Claver's, and the Rev. Joseph J. Schmutz, S.S.J., pastor of St. Joseph's in Maysville. *8-21-53*

WHILE the Mass was a low Mass, the choir of St. Peter Claver's sang hymns and the people kept crowding in until there was no room left. Those who

were unable to enter listened from the steps and sidewalk outside.

And when the time for Holy Communion came, the communion rail was filled again and again.

* * *

AFTER THE MASS, Bishop Bowers proceeded to the yard in front of the church where hundreds of colored Catholics knelt one by one, and kissed his episcopal ring, as is the custom. And the prelate had a smile and a pleasant word for each one.

Finally, he made all the children of St. Peter Claver's happy by announcing that they could have a "free day" from school.

From the church, Bishop Bowers went with Frs. Mulroney and Schmutz to Blessed Martin de Porres Hospital where the Most Rev. Thomas J. Toolen, D.D., Bishop of the Mobile Diocese, and other Mobile clergy were waiting. Also in the group were colored physicians and Catholic laymen.

After breakfast at the hospital, Sister Celeste, the administrator, saw to it that all the nurses and staff members had an opportunity to pay their respects to the new Bishop.

He had to leave immediately afterward for Bay St. Louis to prepare for his scheduled sailing Wednesday from New Orleans for the Island of Dominica in the Windward Islands of the West Indies where he will visit his 84-year-old father, a former school teacher.

He will return to the United States from Dominica in time to conduct ordinations at St. Augustine's Seminary, Bay St. Louis, late in June. After filling speaking engagements in this country during the summer, Bishop Bowers will leave in September for Accra on the African Gold Coast to assume his duties as bishop of the Accra Diocese. *9*

Nurse Greets New Negro Bishop

While on a visit to the Bl. Martin de Porres Hospital in Mobile last Tuesday, His Excellency the Most Rev. Joseph O. Bowers, S.V.D., is shown above being greeted by one of the hospital nurses. Bishop Bowers, the second prelate of Negro blood to be consecrated in the United States, is the new Bishop of Accra, Gold Coast, Africa. He succeeds Bishop A. A. Noser, S.V.D., who family lives in Birmingham, and who has been transferred to New Guinea.

(Mobile Press Register photo.)

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DURING his Mobile visit, Tuesday, Bishop Bowers remarked that while he was born in the West Indies and is a British subject, his forebears came from the Gold Coast, which is on the western side of Africa, and now he will be the bishop of that area.

He first came to the United States from the West Indies in 1928 to study at St. Augustine's Seminary, Bay St. Louis, where he became a member of the Society of the Divine Word. He took most of his classical and philosophical studies at the seminary but went to Rome to complete his preparation for the priesthood. He was ordained at Rome in 1939.

Then he went to the African Gold Coast where he labored in the missions for 10 years. In 1950, he was recalled to Rome to study canon law for two years. With that study finished, he returned to the African field and he was laboring there when he was appointed a bishop by Pope Pius XII.

BISHOP BOWERS is a linguist of note—he speaks six languages and three dialects. His languages are French, Greek, German, Italian, Spanish and English and his English has a notable British accent.

His Diocese of Accra has 37,000 Catholics served by more than 200 mission stations.

He is under no delusions as to the arduous nature of his assignment.

"I have worked in the missions in the African back country," he said, "and I know the needs and the problems."

"All I ask," he added, "is the prayers and the help of our friends here in America."



New Negro Bishop Greeted In Mobile

Last Tuesday, May 5, Bishop Joseph O. Bowers, S.V.D., Bishop of Accra, Gold Coast, Africa, visited in Mobile. On hand to greet him were Bishop Toolen and members of the clergy and laity. Shown above are left to right, Rev. Vincent Warren, S.S.J., Shrine of the Holy Cross, Daphne; Rev. Dominic Marchese, S.S.J., St. James Church, Prichard; Rev. Charles B. Winckler, S.S.J., Pure Heart of Mary, Mobile; Bishop Bowers; Bishop Toolen; Rev. Clyde Elliot, S.J., Spring Hill College; Rev. Joseph J. Schmutz, S.S.J., St. Joseph's Church, Maysville, Mobile; Rev. Walter E. Mulroney, S.S.J., St. Peter Claver, Mobile. The civilians shown are leading Negro laymen and doctors. Statue in background is that of Bl. Martin de Porres. (Picture by Mobile Press Register.)

New Bishop Visits Father Before Going To Africa

MIAMI, Fla. (ANP) — The Most Rev. Joseph Bowers, newly consecrated bishop of the Roman Catholic Church, left last week to visit his father in the Caribbean before assuming his duties as bishop of Accra, Gold Coast, Africa.

Accompanied by a niece, Miss Ivonia Stephenson, Bishop Bowers will visit his father, a retired village school teacher, on the island of Dominica, in the British West Indies.

Bishop Bowers recently was consecrated as the first Negro bishop of the Roman Catholic Church in the U. S. A. Francis Cardinal Spellman conducted the consecration services in Bay St. Louis, Miss.

In a luncheon address after the consecration, Cardinal Spellman said:

"He goes to Africa, to a land which in the popular mind, is 'darkest Africa.' Africa, some say, is dark with ignorance and superstition, dark with savagery and barbarism, dark with poverty and disease dark, with slavery

and misery, dark with matted jungles and massive beasts.

"Dark as this land is reputed to be, its deepest darkness fell upon it through the centuries, with the record of crimes against it. Its cities were sacked; its villages pillaged; its people shot down and enslaved; its hills robbed of mineral and ore; its race kept helpless to seek the light and do the right. Down through the ages, Africa has been the pawn and prize of conquering nations.

"But all Africa was not always dark and pagan and primitive. For six centuries Northern Africa held aloft the torch of faith and culture and cast its light to the far reaches of the hinterland."

The Most Rev. Joseph F. Rummel, Archbishop of New Orleans, discussed the Gold Coast in his sermon at the consecration. Among other things, he said:

"The Gold Coast is a British possession, which today is undergoing the experiment of self-government. Its capital is Accra, a flourishing city of 150,000 inhabitants, which in 1879 became a vicariate and now be-

comes the diocese of our newly consecrated Bishop. Most Reverend Joseph Bowers, of the Society of the Divine Word. This serenity was entrusted by the Holy See with the administration of the diocese of Accra in 1938.

"Your Excellency, Most Reverend Bishop Bowers, is no stranger to the magnificent portion of the Mystical Body of Christ to which you fall heir as the newly appointed ordinary of the Diocese of Accra.

"You may, therefore, well enter upon your episcopal responsibility with confidence and the high hope that under God's blessing the work so auspiciously begun will grow to ever increasing proportions."

In response, Bishop Bowers expressed thanks to those present and the Catholic Church for tributes paid him. He said in part:

"The ceremony which took place today... is a bright augury of the day a-coming when the Catholic Church will exercise an even more extensive influence on the spiritual destiny of America's 15,000,000 Negroes. And it bears witness to the great efforts of the church in this great country to make the colored of America feel that the church is truly their mother.

"There, to you most esteemed members of the hierarchy and clergy, I say that your very presence here today at this busiest period of the year, in spite of many pressing engagements, expresses all that need be said of the self-sacrificing zealous labors and continued encouragement which has rendered possible the work of the seminary here..."

Old Racial Taboos Are Hard to Break

ROMAN Catholics in the archdiocese of Louisville and elsewhere in Kentucky must have been startled by an item from Newton, North Carolina. It reported protests there, none too peaceful, when the Bishop of Raleigh undertook to combine two churches, one exclusively of white communicants, the other of Negro, and said mass for the resulting mixed congregation.

The two churches were practically side by side, at least only about 100 yards apart, as one of those paradoxes of religion. A common faith, a common liturgy that does not change in form or even in language from one end of the earth to the other, still called in local custom for separate observance. Bishop VINCENT WATERS doubtless was giving the community a reminder of doctrine as well as serving convenience and economy.

Regional customs, which mean prejudices, are hard to break. However, the Catholic Church has been one of the most active of agencies concerned with breaking old taboos, particularly in the South. In these parts the Catholic college hastened to enroll Negro students after court decisions that Kentucky law against segregation in schools did not apply to colleges offering courses Negroes could not get otherwise. It was made plain that only the Day Law stands as a bar against opening other Catholic parochial schools to white and dark pupils alike.

Things like these, involving church attitudes, make the North Carolina item unusual.

TEN ASPIRANTS FOR COLORED SISTERHOOD



These ten postulants of the Sisters of the Holy Family received their habits from Auxillary Bishop L. Abel Caillouet at impressive ceremonies in the convent chapel in New Orleans. The Congregation of colored nuns was founded in 1842 and operates

schools in the Archdioceses of New Orleans and San Antonio and the Dioceses of Alexandria, Dallas, Galveston, Lafayette, La., Mobile and Tulsa, also the Vicariate of British Honduras. (NC Photos.)

PRIEST ASKS ACTION ON BIAS IN CHURCH

Jesuit Editor Says Question Is Whether 'Noisy Minority' Is to Be in Control

The time is "overripe" for a tactful yet resolute confrontation of the problem of racial discrimination within the Roman Catholic

Church, the Rev. John LaFarge, associate editor of the Jesuit weekly, America, said yesterday.

A speaker at the third annual Vocational Institute at Fordham University and a founder of the Catholic Interracial Council, Father LaFarge paid warm tribute to Bishop Vincent C. Waters of Raleigh, N. C., who recently banned the exclusion of Negroes from churches, schools, and other religious institutions under his jurisdiction.

Citing the Bishop's "firmness and kindness" in bringing most of the malcontents "over to his side," Father LaFarge noted that in such

cases "there will always be an irreducible minimum of certain troublemakers."

He emphasized, however, that the "real question" was whether a school or a parish was to be guided by that "noisy minority" or whether the majority of "ordinarily good, charitable and sensible people are to have their own way."

Praises Negroes in Ministry

In discussing the ministry of Negro priests and nuns, the Jesuit editor made it clear that in many instances these religious are doing "admirable" work among people of their own race.

He stressed, however, that this

is not the same as consigning "as a matter of necessity the Negro priest or religious to race ministrations." Negroes, Father LaFarge added, are "quick to sense this subterfuge and resent it as a trap and a surrender to racism."

Negroes will be glad to work for their own people, he observed, "but that is a very different thing from being compelled to work only for their own people and being excluded from ministering to those of other races."

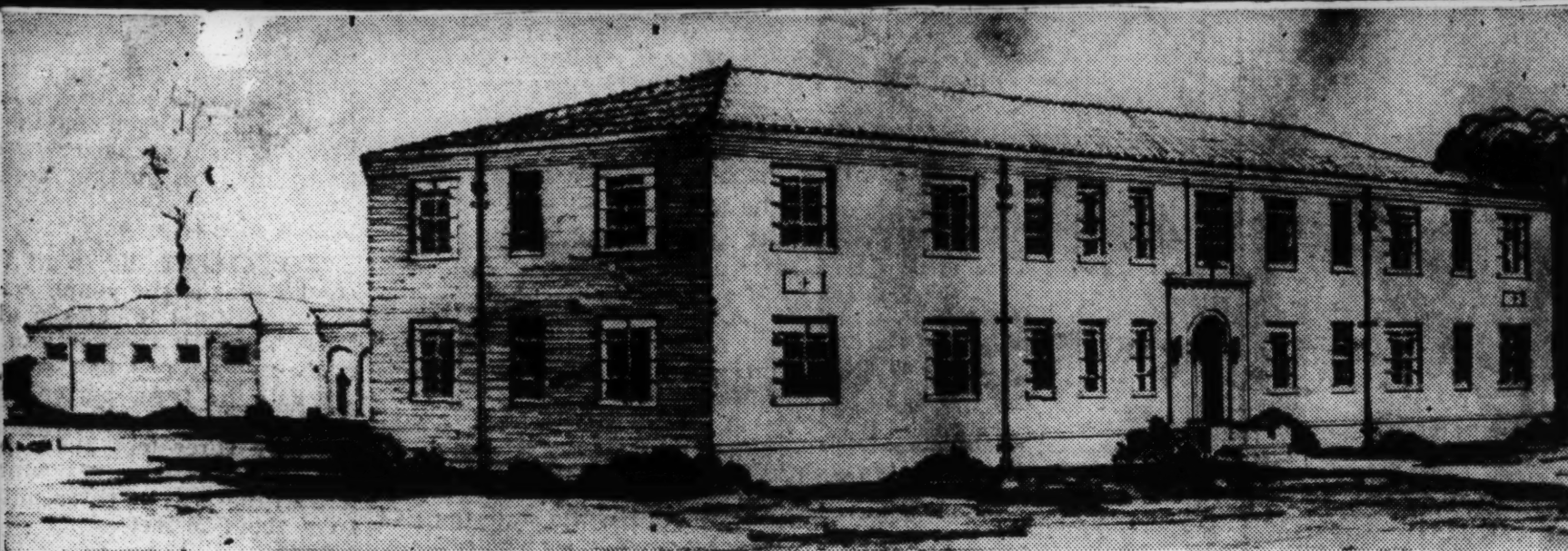
According to Father LaFarge, the work of Negro priests, even for Negro congregations, "will never be on a sound and healthy footing as long as they are compelled to feel that they are barred from ministering to others than those of their own race."

Discusses Vocations

In the matter of vocations to the priesthood, Father LaFarge told the institute that "as long as our Negro youth, boys or girls, must be content with second-rate schools, or are not made to feel completely at home in the secondary Catholic school system of the United States, it is impossible to expect much in the development of vocations, for it is during the secondary school period that the principal appeal is made to adolescent idealism and adolescent generosity."

He listed the following as obstacles to true interracialism in the church: certain white "patrons" who provide funds; pupils who are wrongly supposed to harbor racial antagonisms; parents who object to their children sitting next to a Negro; parishioners who resent the presence of a Negro priest or nun; some hospital patients; and pastors who object to Negro ununs as teachers in their parishes.

In essence, Father LaFarge said, most of the trouble boils down to the necessity on all levels for education in the principles of interracial justice.



This is the architect's drawing of the proposed St. Jude Rectory, Montgomery. Rectory To Be Built At City Of St. Jude, Montgomery

Msgr. John Raleigh, Director of the City of St. Jude, Montgomery, announced this week the building of a Rectory at the 'city'. Construction is to start at once on the proposed two-story fireproof building of brick and steel.

As planned by Architect Joseph C. Maschi, it will be in keeping with designs of the other buildings on the grounds and will be erected to the right of the church and between the church and the school. It will have a garage attached.

The 107-foot long and 38-foot wide building will accommodate 10 priests and in addition will have a special apartment for the use of the Most Reverend Bishop. Andrew and Dawson, Montgomery contractors, have been given the contract to build it.

THE CITY OF ST. JUDE, a nationally-known institution for Negroes, was founded by the late Father Harold Purcell. At his death last October the city already had a church, a high school, a convent, and a \$1½ million general hospital. The priests lived in temporary quarters in the rear of the church. Following the death of Father Purcell, Msgr. Raleigh, formerly pastor of St. Joseph's Parish, Pensacola, was appointed Director. He is assisted by Father C.

F. Mensing, principal of St. Jude's Educational Institute; Father Paul Mullaney and Father John Licari.

The Sisters of the Holy Family of Nazareth teach in the schools and the Vincentian Sisters of Charity conduct the hospital. Some 600 children attend the schools.

Colored Priests Winning Equality, Survey Shows

NORFOLK — Negro Catholic priests today rank on the same level with other clergymen of the Catholic church, according to a survey which covered a 100-year period of colored Catholic priests, made recently by the Reverend Albert S. Foley of the Society of Jesus.

The report shows that Negroes in priesthood have attained the same level as other priests in education, in being accepted by the people, in fulfilling the duties of the priesthood, and in raising the standards of Catholic life.

THE ORDINATION of Bishop James Augustine Healy, a Georgia-born Catholic who became the first colored bishop in Portland, Me., in 1854, marked the beginning of a new era for colored priests. Since the ordination of Bishop Healy, 67 priests have been added to the Dioceses. Of the 67, 51 have been native Americans. The others include five Jamaican Jesuits.

COLORED PRIESTS have obtained their educational backgrounds from such colleges and universities as: Holy Cross, Georgetown, Fordham, Catholic University, John Carroll, Canisius, Xavier of New Orleans, Loyola of Chicago, Notre Dame, Loras Trinity, Sioux City, Iowa; St. John's, Howard and the Universities of Chicago and Michigan.

Some have received degrees from such overseas universities as Gregorian University in Rome; Charles University in Prague; Sulcician College, Paris; and Cambridge University, England.

THIS ACADEMIC record is climaxed with two priests holding the doctorate degrees in divinity; two have special degrees in Canon Law; one has a doctorate in philosophy; three have master of arts degrees; and over 24 have college bachelor's degrees.

Twelve of the 68 colored priests have taught successfully at colleges and seminaries in New York, Baltimore, Washington, D. C., Indiana, Vermont, Mississippi and Alabama.

THE REPORT showed further that colored priests have been accepted as members of the various religious orders. The Jesuit Order was the first to promote colored priesthood.

Congregations, in which these priests have served, have made great progress in the full acceptance of the colored priests. According to the report by The Reverend Foley, which appeared in the National Catholic Weekly Review: "All of the living colored priests have administered the sacraments and preached the word of God to both whites and Negroes alike. In only two cases out of

the thousands did a white person refuse to receive the sacraments from colored hands."

* * *

IN THE AREA of their achievements, Negro priests have influenced the increase of Catholic life in colored neighborhoods, and the spreading of missions at home and abroad. Their services range from executive work in the office of the Catholic Board for Colored Missions and pastorates in large parishes, to mission preaching and retreat-giving; and from editorial desks to labor-college teaching.

In all these areas, and more, the survey states, "The colored priests have proved themselves genuine Godsmen of color."

Catholic Committee Of South To Meet In Richmond Tuesday

RICHMOND, Va.—Most of the Ordinaries of the Southeast and scores of priests, religious and laity are expected to be here, April 21-24, for the 1953 Biennial Convention of the Catholic Committee of the South.

The Most Rev. Gerald P. O'Hara, D.D., J.U.D., Archbishop-Bishop of Savannah-Atlanta and Apostolic Nuncio to Eire, will preach at the Convention Mass. Archbishop O'Hara is Episcopal Chairman of C. C. S. and one of its organizers.

Joint hosts to the convention will be the Most Rev. Peter L. Ireton, D.D., Bishop of Richmond, and the Most Rev. Joseph H. Hodges, D.D., Auxiliary Bishop of Richmond. Convention chairmen are the Rt. Rev. Msgr. Thomas E. O'Connell and the Rev. Louis Flaherty.

The Very Rev. Maurice V. Shean, C.O., of Rock Hill, S. C., is the General Chairman of C. C. S.

THE FOUR-DAY program will feature special conferences for clergy and laity, a series of special workshops in the fields of youth work, industrial relations, race relations and rural life, and a pageant depicting the history of Catholicity in Virginia.

Registration will take place the afternoon and evening of April 21. Headquarters for the convention will be the Richmond Hotel. Sister Marietta of the Mission Helpers of the Sacred Heart will address the opening session Tuesday evening.

The convention will be officially opened at a Solemn Pontifical Mass in Richmond's Cathedral of the Sacred Heart at 10 a.m. Wednesday, April 22. The Most Rev. Patrick A. O'Boyle, D.D., Archbishop of Washington, will be celebrant of the Mass.

THE C. C. S. was formed by a group of Southern bishops, priests and laymen in 1939. Its purpose is to accelerate the reign of Christian truth in the Southeast by working to make those principles found in the

Sacred Scriptures and the Papal Letters better known and understood by Catholics and non-Catholics alike in the South. C. C. S. works through six departments, namely Rural Life, Youth, Industrial Relations, Education, Race Relations and Lay Apostolate. Leaders in each of these fields will participate in the convention program. C. C. S. is an interracial organization of both clergy and laity. The convention will be interracial as have all past conventions of the organization.



NEW CATHOLIC BISHOP AND HIS KANSAS CITY HOST.—Bishop Joseph O. Bowers, left, the newly consecrated Catholic bishop, is shown here with Father Alvin Deem, pastor of the St. Joseph Catholic church in Kansas City

where Bishop Bowers held his first pontifical mass Sunday morning, April 26. Bishop Bowers was consecrated a bishop on Wednesday, April 22, at Bay St. Louis, Miss., by Francis Cardinal Spellman of New York.

1st Catholic Bishop Consecrated In U.S. Stay Away Campaign Cuts Non-segregated Worship

BAY ST. LOUIS, Miss.—an hour-long ceremony. The Archbishop Francis Cardinal Spellman of New York invest the Most Rev. Joseph Bowers SVD, a bishop, during services here on Wednesday.

This was the first consecration of a Roman Catholic colored bishop in the United States. The Most Rev. Mr. Bowers is the bishop of Accra, Africa, and he returned to his diocese on the Gold Coast of West Africa soon after the ceremony.

Bishop Bowers, 43, a native of the British West Indies, was trained at St. Augustine's Seminary here.

Catholic officials from all over the world were here for the religious observances. The ritual which installed Mr. Bowers was

NEWTON GROVE, N. C., June 7—A "stay-away" campaign reduced attendance to only 51 persons at nonsegregated services in the Holy Redeemer Catholic Church here today.

It was the 23rd Sunday the church has operated under an order barring Holy Redeemer's white congregation and the Negro congregation of nearby St. Benedict's.

All was quiet and orderly today in sharp contrast with Sunday, when a mob developed as a crowd of angry whites surged into the church reciting a demanding an audience with Bishop Vincent S. Waters of Raleigh, who promulgated the merger order.

Before the merger order, attendance at Holy Redeemer averaged about 250 each Sunday and about 75 at St. Benedict's. Today, 26 Negroes and 29 whites attended the three masses.

Only a few whites remained out-

side the church during services today, in contrast to the 50 or 60 who milled around the church entrance last Sunday. Today's bystanders included Major Sutton, a vice-president in the church's Holy Name Society.

He kept a list of the whites attending masses and urged several family groups not to attend the services.

Asked why he was keeping the list, Sutton explained it was "just to see which ones went back on their pledge"—not to attend the church while the merger order is in effect.

Catholics

Cardinal Spellman Officiates

**Rev. J. O. Bowers
First of Race To
Receive Top Honor**

BAY ST. LOUIS, Miss.—(ANP)—The Rev. Joseph O. Bowers last week was consecrated as the first Negro bishop of the Catholic church. The Church of Our Lady here was the site of the consecration.

Distinguished Roman Catholic officials gathered here from all parts of the country to participate in ceremonies for the occasion.

Francis Cardinal Spellman, archbishop of New York, consecrated Rev. Bowers bishop of Accra, West Africa. Co-consecrators were Bishop Richard O. Gerow of Natchez, Miss., and Bishop Adolph A. Noser, whom Bishop Bowers is succeeding in Africa.

A native of the British West Indies, Bishop Bowers was ordained a priest in Rome in 1939. He is a member of the Society of the Divine Word.

The preacher for this historic event was the Rev. Joseph F. Rummel, archbishop of New Orleans, and the master of ceremonies was the Rev. Gustav J. Schultheiss.

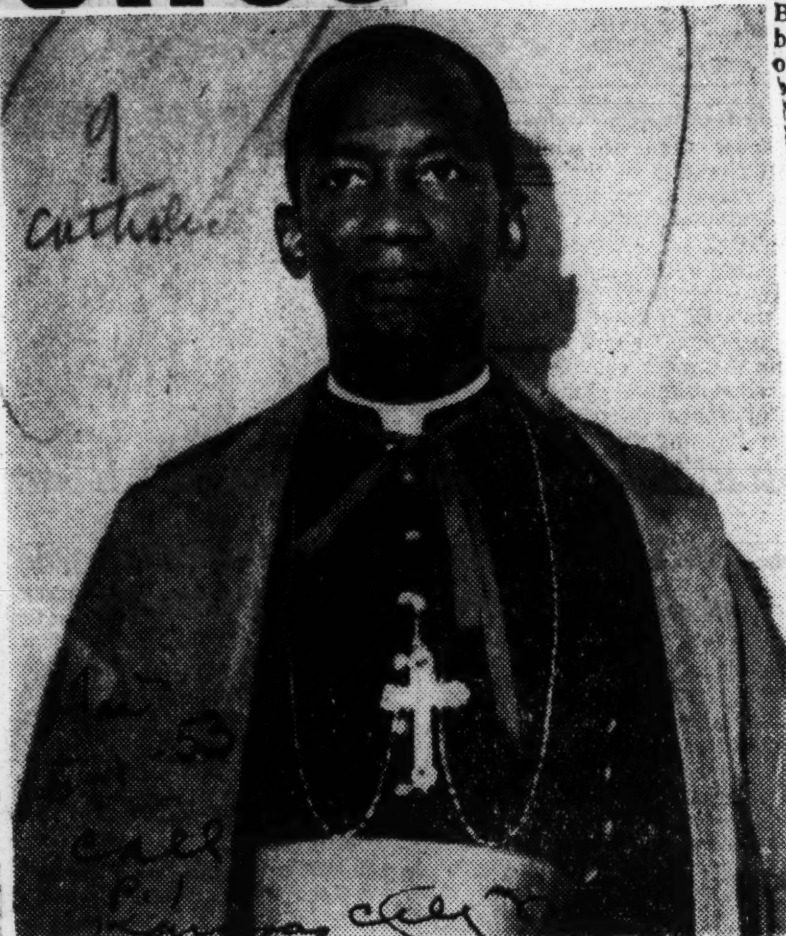
Other major and minor officers of the mass and ceremony were members of the Society of the Divine Word.

After the ceremony, a banquet for the clergy took place in St. Augustine's seminary in Bay St. Louis of which Bishop Bowers is an alumnus.

The coat of arms of Bishop Bowers is symbolic of the area which he will represent.

Immediately after his consecration as the first Negro bishop in the Catholic Church, Bishop Joseph O. Bowers came to Kansas City, Mo., where on Sunday, April 26, he offered his first pontifical solemn mass at the St. Joseph parish, 19th and Harrison Sts.

The church was filled to overflowing by more than 600 persons who filled all the seats in the audi-



FIRST NEGRO CATHOLIC BISHOP.—Bishop Joseph O. Bowers, the first Negro priest ever consecrated bishop in the Catholic church, is shown here following his first pontifical mass held at the St. Joseph Catholic church in Kansas City Sunday, April 26.

At 18 years of age, Bishop Bowers was placed in the aisle and stood at the rear of the church through-out the two-hour service.

Bishop Bower was assisted in the mass by priests from the Rockhurst college here and by priests and servers from the Seminary of St. John here.

The bishop, a native of the British West Indies, visited Kansas City at the invitation of Bishop Edwin V. O'Hara of the Catholic diocese of Kansas City, and Father Alvin Deem, pastor of the St. Joseph church.

Bishop Bowers was born on Easter Monday, March 28, 1910, at Mahout on the Island of Dominica, British West Indies. He comes from an exemplary religious family of teachers. His own father, who, at the age of 84, still plays the organ for mass in his own parish, gave Bishop Bowers his elementary education and trained him to become a teacher.

Finally realizing a childhood de-

sire, Bishop Bowers was 18 years old when he learned that the way mass was to begin. The overflow to the priesthood was open for him. He entered the seminary at Bay St. Louis, graduating from the minor seminary three years later. At East Troy, Wis., in 1931, Bishop Bowers entered the Society of the Divine Word, an organization of Catholic priests and brothers who devote their lives to missionary work all over the world.

The diocese of Accra has 33,800 Catholics in a population of over a million. The diocese is staffed by 9 Divine Word missionaries, native African priests. The majority of the priests under Bishop Bowers at present are white but the number of native priests is steadily increasing.

On Sunday evening, from 5 till 8, a service was held, open to the public, for Bishop Bowers in the church basement at 19th and

anyway Bishop Bowers will return to Kansas City was Elmer Powell, SVD, a son of the parish, who will be ordained to the priesthood in two



Bishop Bowers after consecration ceremony at Bay St. Louis, Miss.

Solemn Impressive Rites Of Christianity In Action Witnessed By Thousands

By Elgin Hychew

Bay St. Louis, Miss.—Southern tradition and custom was utterly ignored here last Wednesday when in this quaint Mississippi resort town a Negro priest was elevated to the rank of Bishop in the Catholic church for the first time in the United States!

This could happen only in a democracy and never in a dictatorship!

For three hours I stood in reverence amid pomp and splendor at the foot of the altar of the historic and impressive consecration ceremonies at Our Lady of the Gulf Church along the seashore and watched the celebrated Francis Cardinal Spellman, apostolic Father Joseph Oliver Bowers, S.T.D., an African prelate in the precedent-breaking rites!

Consecration rites were performed by His Eminence Francis Cardinal Spellman, archbishop of New York. His co-consecrators were the Most Rev. Richard O. Gerow, S.T.D., Bishop of Natchez and the Most Rev. Adolph Noser, S.V.D., vicar apostolic of Alexishaven, New Guinea. The Most Rev. Joseph Francis Rummel, archbishop of New Orleans, delivered the sermon. Pastors of the church in the Bay St. Louis, Monsignor Andrew Gmelch, officiated.

Most Rev. Bowers leaves in September for Accra, Gold Coast, British West Africa, where he will assume duties of his archdiocese.

It was a field day for busy newsmen and photographers who were getting for action. At times they elbowed with the dignitaries for a choice standing room at the foot of the altar.

While Cardinal Spellman read in whispers the ancient Latin Prayers and the choir kept the sacred walls ringing with their solemn chants, television and motion picture camera crews kept grinding away. Radio microphones and huge spot lights were stationed at all vantage points.

Both reporters and photographers at times crawled about the altar to get close-ups of the historic spectacle.

At the conclusion of the ceremony. His Excellency, Bishop

Bowers, now a full-fledged bishop, took his position at the palm-banked and lilies of the valley-covered altar flanked on the right and the left by Their Excellencies Gerow and Noser.

His gleaming robe of gold and scarlet was resplendent and majestic.

His Excellency gave a Latin Prayer, received his Pontifical Staff then started the recessional from the historic church, blessing worshippers, both black and white, along the recessional route, first on the left and then on the right.

Here the full impact of the solemn rites were divinely felt.

Some said, as the church bell tones pealed out and the organ

chimes boomed forth, it was like a Christmas Eve Mass while others compared it with a Holy Visit by His Holiness Pope Pius in Rome's Vatican City.

Stepping down from his canopy of rich red velvet, His Eminence Cardinal Spellman entered the recessional, blessing the thousands who lined the sidewalk leading from the church. Tears fell from his eyes as a heavenly benediction fell from his lips.

The waiting throng bowed in humbled submission.

The history-making event was over.

State troopers then formed a guard for the high Catholic dignitaries as they were escorted to the seminary where a huge banquet for the clergy and a mammoth picnic for the laity were staged in their honor. The garden-like campus was transformed into a "Fourth of July" picnic and frolic.

It was a big day for residents of Bay St. Louis.

Police estimated some 10,000 lined the festive city streets

watching the procession.

The rural people stood on the street corners, in front of banner-hung banks, shops and talked in whispers.

"We've never seen anything like this before", they seemed to say.

In the seminary auditorium, the Xavier University choir entertained. His Excellency Bowers, personally congratulated each member of the ensemble.

Lone layman at the banquet speakers table was Dr. Beverly V. Baranco, Supreme Knight, Knights of Peter Claver.

At the close of the day, hundreds of persons, Catholics and Protestants alike, who had waited all afternoon to get a closer view or an "audience" with His Excellency Bishop Bowers, finally were afforded the rare opportunity by filing into the spacious east living room of the main seminary building where they knelt at the Bishop's feet and kissed his diamond-studded ring.

The 42-year-old prelate was visibly moved by the events down in deep Mississippi.

He was the first of his race of the Society of the Divine Word in America to be elevated to the Hierarchy. He is the fourth non-white member of the Society to become a member of the Hierarchy.

The Diocese of Accra, new post of His Excellency, the Most Reverend Joseph O. Bowers, S.V.D., Bishop has 33,800 Catholics in a population of 1,311,000. It is staffed by 39 Divine Word missionaries and three native African Priests. Four of the missionaries are Negro priests trained at St. Augustine's Seminary, Bay St. Louis, Mississippi.

St. Augustine Seminary, alma mater of Bishop Bowers, has ordained 27 Negro priests and has had a part in the education of 12 others ordained elsewhere. This 33-year-old seminary founded and staffed by priests belonging to the Society of the Divine Word, is widely known in the Catholic world for its pioneering work in the training of Negro priests and Brothers. It has exerted a nationwide influence in disarming minds prejudiced against the Negro.

When the seminary was founded at Bay St. Louis, Mississippi prejudiced minds protested "Negro priests will never do!" while friends of the Negro criticized "A 'jim-crow' seminary". But Pope Pius XI backed the foundation and it was on its way. Eight students were present for the seminary's opening class on Nov. 8, 1920.

After 14 years, on May 23

1934, the Divine Word Fathers announced that four young men had completed the customary long course and were ready to be ordained priests.

Since that May 23 St. Augustine Seminary has been a leveler of prejudices. Many have had to alter their opinion of the Negro's capabilities as each year they witness him at St. Augustine's reaching the great heights of the Catholic priesthood and Brotherhood. The old tag "Jim-crow seminary" was forced into oblivion as friends of the Negro saw the seminary as

it really is, a haven amidst a mass of prejudice. Since that May 23, Negroes aspiring to the priesthood and religious life have found doors opening to them all over the nation.

In St. Augustine's busy classrooms, down in deepest Mississippi, Negroes and whites study together. Admittedly, if the Divine Word Fathers at the Seminary could overcome their many financial burdens the present enrollment of slightly over a hundred would soar.

New Orleans Archbishop Asks End Of Segregation In Church

NEW ORLEANS, La.—(RNS)—A call for Catholics to make segregation "disappear in our Catholic Church life," was issued by Archbishop Joseph F. Rummel of New Orleans.

In a pastoral letter, read in all churches of the archdiocese, Archbishop Rummel pointed to the need for "all members of our beloved flock to exercise the role of peacemakers in our intercourse with those who may differ from us by characteristics of race, nationality, color of skin, habits of creed."

"Let there be no further discrimination or segregation in the pews, at the Communion rail, at the Confessional and in parish meetings," the archbishop said, "just as there will be no segregation in the Kingdom of Heaven."

THE PRELATE said that great strides in race relations have been made in his See. "We have already made considerable progress," he said, "by the removal of offensive signs that limited the use of certain pews and by the segregation of colored units with the Metropolitan

"We can and should likewise function as peacemakers by living up to and promoting the principles of justice and charity in the office, in the shop, in the store, in the factory, in meeting places and wherever we come into contact with our fellow men."

God, the participation in the Sacraments, especially the Most Holy Eucharist, the same need of moral and social encouragement. The pastoral letter was based on the theme, "Blessed are the Peacemakers," and Archbishop Rummel asserted that peace must be achieved by sacrifice. "All of us," he said, "certainly have the obligation of being peacemakers by cultivating relations of genuine charity and good will with members of our own household and family to the exclusion of anger, meanness, quarreling, abusive words and actions and all hardness of heart."



The Kiss—The Episcopal ring on the right hand of newly consecrated Catholic Bishop Joseph Oliver Bowers is kissed by the Rev. Erwin Bauer, S.V.D., professor at St. Augustine Seminary, Bay St. Louis, Miss., following consecration rites in the Gulf Coast town.

Despite Disorder

Unsegregated Church Will Work, Says Priest

By United Press
NEWTON GROVE, N.C. — Despite the angry words, Catholic officials expressed confidence Monday that a new unsegregated church here will "work" although angry White parishioners virtually boycotted the first masses. About a score of the White parishioners forced their way into the rectory of the church of the Holy Redeemer to protest after Negroes attended masses in the church Sunday for the first time in history. Members of the group became quiet after talks with Bishop Vincent S. Waters of Raleigh. There was no other disorder and no one was hurt. Father George Lynch of Raleigh indicated the incident has not discouraged the bishop

Bishop Bowers Conducts Mass



Bishop and Niece—Bishop Joseph Bowers, first Negro elevated to the bishopric in America by the Catholic Church, with his niece, Ivinia Stephenson, of Rosseau, Dominica, British West Indies. Miss Stephenson was in Bay St. Louis, Miss., to witness the consecration ceremonies.

from consolidating the White and Negro parishes of this small North Carolina tobacco center.

"We think it is going to work out," he said. "We're going to let the situation take care of itself."

The White and Negro churches are only about 100 yards apart. Nearly half of the 80 Negro parishioners attended three Sunday masses at the bishop's invitation. A group of 40 or 50 Whites gathered but only a handful went inside.

After the services a group of White men and women gathered at the rectory and demanded to see the bishop, who had come here unannounced to conduct one of the masses.

"We kind of rushed into the hallway," said Kennon Bowden, one of the parishioners. "The bishop said he would talk to us two at a time. He acted mighty nice."

Bowden said he and his wife finally were called in to see Waters and were told the bishop was determined to preach to all alike because "souls do not have nationality, race or color."

Bowden said no one made any further protests after the talks but he predicted that the church "is broken up."

"I think the whole parish is disgusted," he said. "I'm finished with Newton Grove."



First Mass—Following consecration ceremonies in Bay St. Louis, Miss., new Catholic Bishop Joseph Bowers gives Holy Communion to Miss Elsie Convey of Pittsburgh, Pa. It marked Bishop Bowers' first pontifical high mass, conducted in the chapel on the campus of St. Augustine Seminary.

African Bishop Sanctified in Solemn Rites



EMERGING FROM OUR LADY OF THE GULF CHURCH in Bay St. Louis, Miss., after his consecration is Bishop Joseph Oliver Bowers, S. V. D. (holding pastoral staff in left photo). Clothed in the vestments of his new rank, he blesses those who could not get inside the packed church for the ceremony. On his right is the Most Rev. Richard O. Gerow, S. D. T., bishop of Natchez, and at his left is the Most Rev. Adolph Noser, S. V. D., S. T. D., vicar apostolic of Alexishaven, New Guinea, senior and junior co-consecrators, respectively, assisting Cardinal Spellman, who was consecrator. At right, Cardinal Spellman enters St. Joseph Academy after ceremony.

NEGRO PRELATE IS CONSECRATED

Cardinal Spellman Officiates at Bay Ceremony

By WILLIAM E. KEITH

(The Times-Picayune Staff Correspondent)

BAY ST. LOUIS, Miss., April 22

— A British subject born in the British West Indies Wednesday became the first Negro member of his order, the Society of the Divine Word, ever to be consecrated a Bishop of the Catholic church.

He is the Most Rev. Joseph Oliver Bowers, S.V.D., whose consecration took place here at Our Lady of the Gulf church, overlooking the Gulf of Mexico, and just a few blocks from St. Augustine's seminary, where he once was a student.

Bishop Bowers, who went to the Gold Coast in British West Africa in 1940 as one of the seminary's

first missionaries to foreign fields, on the West African coast, will return there in September as Bishop of the Diocese of Accra, with the Gold Coast colony or commonwealth has 1,311,000 souls, of which 33,800 Catholics in a population of 1,311,000.

Consecrator for the colorful ceremony Wednesday was His Eminence Francis Cardinal Spellman, Archbishop of New York, one of the many notables of the Catholic church who came from all parts of the United States and overseas to take part.

Senior co-consecrator was His Excellency, the Most Rev. Richard O. Gerow, S.T.D., Bishop of Natchez. Junior co-consecrator was His Excellency the Most Rev. Adolph Noser, S.V.D., S.T.D., Vicar Apostolic of Alexishaven, New Guinea, who Bishop Bowers is succeeding in Accra.

Archbishop Speaks

The Most Rev. Joseph F. Rummel, S. T. D., archbishop of New Orleans, who delivered the consecration sermon to a packed and overflowing audience estimated at 1200, said "the challenge is indeed great" which the new bishop faces

Archbishop Rummel told the newly appointed bishop of Accra: "For more than a decade of years, from 1939 to 1950, you labored as a missionary under the direction of Most Rev. Bishop Noser and undoubtedly had a large share in

the zealous work which produced the glorious picture of apostolic achievement" in that region.

"You may, therefore, well enter upon your episcopal responsibility with confidence and the high hope that under God's blessing the work so auspiciously begun will grow to ever increasing proportions."

He pointed out that when Bishop Noser took over the diocese in 1939, the Catholic population numbered only 12,333 and had 28 schools with a registration of 1200 pupils. In 1952, he said, the diocese had 38,000 Catholics and 16,000 pupils in 196 schools.

He offered Bishop Bowers "our

felicitations, with the promise that our prayers, our affection and our interest will follow you to the fascinating Catholic mission of the Gold Coast of West Africa."

The day began with an automobile procession starting at 9:30 a. m. from the seminary just a few blocks from the church. The streets of Bay St. Louis were lined with spectators, and the streets were hung with colored bunting for the occasion.

The bells of the church began ringing as the cavalcade approached a few minutes later. A bright sun was shining, and a pleasant breeze came in from the bay. The street outside the church was jammed with onlookers.

The 502nd Air Force Band from Keesler Field led the way, followed by a unit of the Knights of Peter Claver in black uniforms and unsheathed swords. Behind them came bands from Bay St. Louis High school, St. Mary's academy in New Orleans and St. Stanislaus in Bay St. Louis.

Automobiles carrying Archbishop Rummel, Bishop Noser and Bishop Gerow pulled up in succession to the curb in front of St. Joseph's academy next door to the church, and the bishops alighted to enter the academy and prepare for the consecration ceremony.

Cardinal Arrives

The crowd closed in as the automobile carrying the bishop-elect arrived. Bishop-elect Bowers smiled and put a hand up to steady the red hat he wore, then remained calm and smiling as newsreel photographers pointed their cameras.

He rose, turned around for more photographs, smiled again and then left the automobile and walked with his escort into the academy.

The next automobile carried Cardinal Spellman, and again the crowd closed in. "The Cardinal himself," observed one bystander in respectful tones. Cardinal Spellman left the car quickly and followed the bishop-elect into the academy.

A short time later, the participating clergy emerged from the academy for the procession into the church next door. The bishop-elect, solemn now and with the palms of his hands pressed together, wore a cloak of gold cloth, and Cardinal Spellman carried the golden staff and wore the high, pointed, bejeweled

headgear indicative of his rank.

The procession slowly pushed its way through the close-packed multitude and entered the jam-packed church at 10:15 a. m.

Many spectators were unable to squeeze into the church. A public address system inside the church broadcast the ceremony to those outside.

From time to time during the three-hour ceremony that followed, youths would perch themselves atop the bumpers of automobiles parked next to the church and peer through the windows. Other smaller lads would climb directly onto the window sills and watch the ceremony from there until they became tired and hopped back down.

Consecration Ceremony

Inside the church, the ceremony of consecration was carried out with great solemnity, beginning with the examination of the bishop-elect and proceeding with the Mass of the Feast of the Solemnity of St. Joseph (the day on which the event took place) and the Litany of the Saints to the moment when the bishop-elect prostrated himself on the floor, the ministers and all others kneeling.

About midway in the ceremony came the moment at which the bishop-elect actually became a bishop. This was the point at which Cardinal Spellman prayed for God's blessings on the bishop-elect saying:

"Give to thy priest the perfection of ministry, and sanctify him, decked out in ornaments of glory, with the dew of thy heavenly ointment."

Cardinal Spellman then bound the head of the bishop-elect with a new cloth and anointed his head with oil, saying "May your head be anointed and consecrated by heavenly benediction in the pontifical order."

Then followed the presentation to the new bishop of his golden staff of office and the embrace by the consecrator.

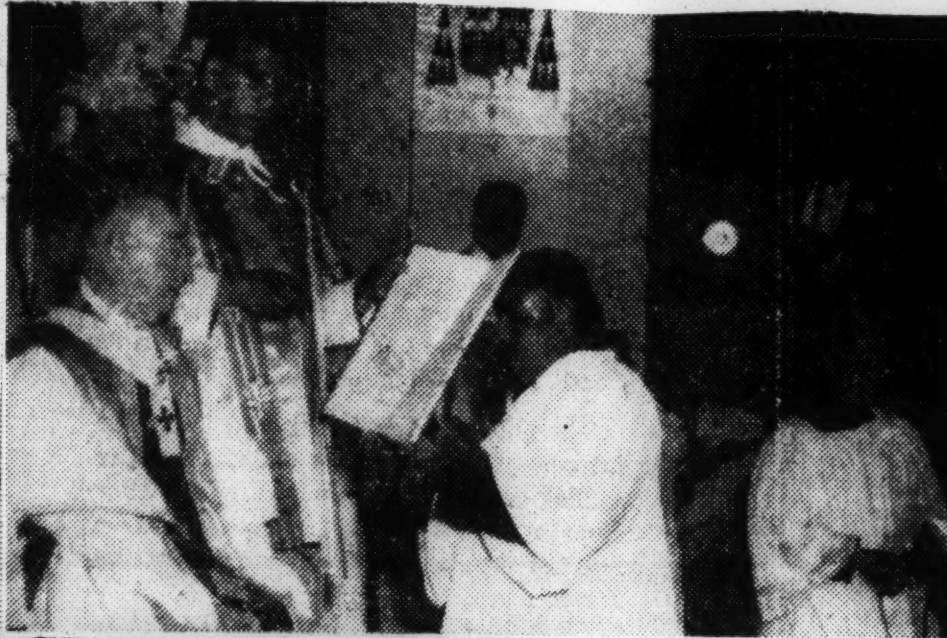
After Archbishop Rummel's sermon, Bishop Bowers presented to the consecrator, Cardinal Spellman, two lighted torches, two loaves of bread and two small barrels of wine decorated with the coat of arms of the consecrator and of the newly consecrated bishop, in a long-standing tradition of the church harking back to the time when worshippers laid food and wine on the altar as offerings.

Pontifical High Mass in the seminary chapel Thursday at 9 a. m., and on Sunday he will celebrate a solemn pontifical mass at St. Joseph's church in Kansas City, Mo. He will leave in the near future for a one-month stay with his 84-year-old father at his home in the village of Roseau, Island of Dominica, British West Indies, before returning to Africa.

Following the consecration, the clergy returned to the seminary, where Bishop Bowers was honored and on Sunday he will celebrate a banquet addressed by Cardinal Spellman, Bishop Gerow and Bishop Bowers.

The banquet was followed by a reception for the clergy in the banquet hall and a reception for the laity in the main parlors of the seminary. Bishop Bowers will celebrate

Kingly Pomp And Splendor Marks Consecration Of Catholic Prelate



His Excellency Joseph Oliver Bowers' elevation to the rank of Bishop at consecration ceremonies, Bay St. Louis, Mississippi last week was history-making news around the world. Pictured here in deepest Mississippi along the seawall in the gulf coast village of 5,000, is a view of the procession as it winds its way into the yard of Our Lady of the Gulf Church. With hands clasped, the Negro prelate starts the church entrance while a vestments bearer lifts his royal robe old and ornate over white lace, white shoes and rose-colored cap.

Note the motion picture cameraman at right. Inside of the church jammed to overflowing at the altar (second photo) Cardinal Spellman reads silently ancient Holy Latin prayers held by book bearer, the Rev. John Bowman who kneels while perspiration streams down his cheeks. Standing left of His Eminence is the Rev. Maurice Rousseau, subdeacon of the mass. In the background of photo standing under Coat of Arms is Elgin Hychew, city editor of The Louisiana Weekly, taking notes directly opposite the polished marble and granite

altar of consecration. To the left is a cameraman re-loading his camera and other newsmen hidden by the clergy. Kneeling in humility before the candlelighted altar in third photo, Most Rev. Bowers offers two small barrels of wine to Cardinal Spellman, the consecrator, who is seated. Note the barrels are decorated with newly consecrated Bishop's own and Cardinal Spellman's Coat of Arms. The Cardinal sits on a throne, draped with brilliant curtains held back by gold tassel, under colorful canopy. Looking on is the Most Rev. Joseph Francis Rummel, archbishop of New Orleans, who is resplendent in Holy regal ecclesiastical attire and wearing Holy Rosary. In the fourth photo leaving the church during recessional, the Most Rev. Bowers, hands still clasped, dons white ecclesiastical gloves trimmed with gold braid, carrying Pontifical Staff of the Good Shepherd and donning tall, cone-shaped, white and gold-braided mitre on kingly regalia. He is flanked by co-consecrators Bishop Gerow of Natchez, left and Bishop Noser, right, whom he replaces in Accra, Gold Coast, British West Africa.—(Photos by Hall and Porter.)

Caused Tempest

—The Most Rev. Vincent S. Waters, Bishop of Raleigh, caused a religious tempest in North Carolina last week when he ordered a Negro and a white Catholic church merged. — Rivera Photo.



New Bishop— Newly consecrated Bishop Joseph O. Bowers (center) leaves Our Lady of the Gulf Catholic Church in Bay St. Louis, Miss., walking between his two co-consecrators, Bishop Richard O. Gerow (left) of Natchez, Miss., and Bishop Adolph A. Noser of New Guinea. Standing at right are members of Knights of Peter Claver of New Orleans. The three-hour ceremonies were conducted by Francis Cardinal Spellman of New York. —Porter Photo.

Hundreds Attend Consecration

History-Making Event Recorded in Mississippi

By ROBERT M. RATCLIFFE

(Courier News Editor)

BAY ST. LOUIS, Miss.—This quiet little resort town of 5,000 stretched flags, banners and bunting across its downtown streets and took on a festive atmosphere last week as high ranking Catholics gathered here to write church history. *Courier P. 1*

The townfolk stood in awe, but with admiration, as a history-making event was unveiled before their eyes.

They saw a tall, thin Negro missionary priest, a British subject, as he was consecrated a Bishop in the Catholic Church, the first time in the United States that a non-white had ever been elevated to the high title. *Porter Photo*

They came from Louisiana, Florida, Mississippi and as far as New York to see His Eminence Francis Cardinal Spellman, Archbishop of New York, consecrate this dark-skinned brother—His Excellency the Most Rev. Joseph Oliver Bowers, S.V.D., J.C.L., D.D., who is to preside over the Catholic diocese in Accra, Gold Coast.

5-2-53
In the background of all this colorful ceremony was St. Augustine Seminary, an interracial institution operated by Catholics for the training of young men aspiring to be priests.

SITUATED ON the edge of Bay St. Louis and directed by energetic Rector Robert Pung, S. V. D., St. Augustine was the center of all preliminary activity leading to the consecration.

Newspapermen, news photographers, priests and visitors began arriving on this beautiful, tree-lined campus as early as Monday, setting up camp for Wednesday ceremonies. Cardinal Spellman arrived in a big limousine Tuesday, midnight, following a brief visit in New Orleans.

Student and faculty members of St. Augustine were all hustle and bustle Wednesday morning as buses and cars began unloading visitors and participants. All of these people had to be fed and many of them were seeking temporary lodging. *Courier*

A FEW minutes after 9 o'clock Wednesday morning, a two-mile-long interracial parade began moving from the St. Augustine campus through the streets of this small Southern town to the Church of Our Lady of the Gulf, which overlooks the Gulf of Mexico.

Heat from the sun mixed with cool breezes from the gulf as the parade moved through the crowd and approached the church. The church bell began ringing as state troopers, their sirens screaming, led the procession. The 602nd Air Force

5-2-53
Band and a marching unit sprinkled with colored GIs from Kessler Field, followed the state troopers. Mayor Warren Carver rode by in an open car. Then came the marching group of Knights of Peter Claver from New Orleans. The Bay High School Band strutted by behind cars carrying dignitaries. The church bells were still ringing as St. Mary Academy Band of New Orleans moved toward the church. *5-2-53*
St. Stanislaus School Band marched ahead of the car in which rode His Excellency, the Most Rev. Joseph F. Rummel, S. T. D., Archbishop of New Orleans. There was a mad rush by

spectators when Cardinal Spellman's automobile drew up to the curb. And there was a wild scramble on the part of the spectators to merely touch the garment of Bishop-elect Bowers when his car came to a halt.

GARBED IN colorful robes, the leading figures entered St. Joseph Academy where they went through brief ceremonies. Whereas they had shown smiles before entering the academy, the Cardinal and Bishop-elect were solemn, with the palms of their hands pressed together, as they left the academy to enter the church next door. The Bishop-elect wore a cloak of gold cloth and the Cardinal carried the golden staff and wore the high-pointed bejeweled headgear indicative of his rank.

Nearly a thousand persons packed the interior of the beautiful church, but equally as many had to remain outside. Some climbed to the windows or stood on cars to get a look at the ceremonies. Others sat outside the church in the shade and heard portions of the service by means of loud speakers stretched along the outside walls of the church.

Photographers and newsmen representing dailies, weeklies, magazines, wire services and newsreels stumbled over each other as they sought spots from which to record the event.

THE BISHOP-elect sat between his two co-consecrators, facing Cardinal Spellman, as the ceremonies got under way. The examination completed the assistant consecrators led the Bishop-elect to the consecrator, whose hand the Bishop-elect kissed. Then the mass began.

After prostrating himself at the left of the consecrator, the Bishop-elect rose to a kneeling position and the open Book of the Gospels was placed on his shoulders. Later a narrow cloth was bound around his head. Cardinal Spellman then anointed the head of the new Bishop.

During the colorful religious ceremony, the new Bishop was sprinkled with holy water and given the ring and golden staff. Finally he was given the kiss of peace by the consecrator and co-consecrators.

ARCHBISHOP RUMMELL of New Orleans, who recently called on Catholic churches to open their doors to all races and to eliminate segregation completely, delivered the consecration ser-

mon.

The entire ritual was done in Latin and a choir of seminary students sang the ritual litanies and responses.

In the second phase of the consecration ceremonies, the consecrator and the new Bishop kissed the altar and the consecrator gave the kiss of peace to Bishop Bowers.

THE NEW Bishop was given the holy communion and then the Cardinal placed a new mitre on his head.

As the procession, with the new Bishop, left the church, many rushed to kiss the hands of Cardinal Spellman and Bishop Bowers.

Back on the campus of the seminary, a big feast was held. More than 1,500 persons ate ham, potato salad, barbecued wieners which had been prepared by the seminary chef, Franklin N. Cain, and about twenty-five ladies from St. Rose Catholic Church.

Another group of ladies from the Church of Our Lady of the Gulf rendered services by cleaning and decorating the edifice.

HIS EXCELLENCY Bishop Bowers celebrated a pontifical high mass in the seminary chapel Thursday morning and then left for Kansas City, Mo., where on Sunday he celebrated a solemn

pontifical mass in St. Joseph Church. He was accompanied to Kansas City by Frater Elmer Powell, a senior student at the seminary and a native of Kansas City.

A banquet honoring the new Bishop was held on the campus following consecration ceremonies.

Co-consecrators were His Excellency the Most Rev. Richard O. Gerow, S. T. D., of Natchez, Miss., and His Excellency the Most Rev. Adolph Noser, S. V. D., Vicar Apostolic of Alexishaven, New Guinea.

BISHOP BOWERS, a former student at St. Augustine Seminary, succeeds Bishop Noser as head of the Diocese of Accra, West Africa.

Bishop Bowers served several years as a missionary priest under Bishop Noser in Accra. He will preside over nearly 50,000 Catholics, 196 schools and forty-five missionary priests of

the Divine Word when he returns to Africa.

Born in 1910 in the British West Indies, Bishop Bowers comes from a family of religious teachers. His father is 84. The new Bishop will visit his father en route to Africa.

Scores of nuns from various sections of the country were present for the consecration. Majority of them came from New Orleans. Mother Eugenia, F. H. M., superior general of the Order of Franciscan Handmaids of Mary Mother House in New York, was among those present.

Holy Family Convent of New Orleans sent about thirty nuns to Bay St. Louis.

St. Augustine's Firsts

Joseph Oliver Bowers, native of Dominica, B.W.I., went to St. Augustine's Seminary at Bay St. Louis, Miss. in 1928 because it was then the only Roman Catholic seminary in the U.S. that would accept Negroes. He studied for eleven years, there and in Wisconsin and Rome, then went to Accra on the Gold Coast as a missionary, where he learned three Gold Coast dialects to add to his fluent French and Latin and his working knowledge of Italian and German. With a year and a half off to become a licentiate in canon law, he stayed on in Africa for twelve years.

Last week Father Bowers, 43, was back in Bay St. Louis. At the Church of Our



Associated Press
THE BISHOP OF ACCRA
In Mississippi, a double precedent.

Lady of the Gulf, New York's Cardinal Spellman consecrated him a bishop, in the first Roman Catholic consecration of a Negro ever to take place in the U.S. Whites and Negroes sat together during the ceremony and mingled in the yard outside.

Bishop Bowers will return this summer to his Accra diocese (pop. 1,311,000), where the number of Catholics has risen in the last 14 years from 12,333 to 33,800. But before he goes back to Africa he will visit Bay St. Louis again, to ordain two Negro priests. That will be another first for St. Augustine's Seminary: the first time in the church's U.S. history that Negro seminarians have ever been ordained by a Negro bishop.

Catholic Battle Over Racial Issue Don't Want Negroes In Church

NEWTON GROVE, N. C.—An order lowering the color bar in this village's Roman Catholic Church has been met with the outraged howl of white parishioners who are dead set against the ending of segregation in their congregation.

In line with an order handed down last week by Bishop Vincent S. Waters of the Raleigh Diocese of the Roman Catholic Church, Negroes are to be allowed to attend the Holy Redeemer Church, effective May 31.

Prior to the promulgation of the Bishop's order, Negroes had been attending their own church, St. Benedict, on the same property, and had the same priest, the Rev. Timothy Sullivan, as

did the white church.

MRS. KENNON BOWDEN, one of the protesting white spokesmen, revealed that members had written the Bishop a letter "pleading . . . telling him our side and asking him not to

do it, but the letter has not been recognized.

"Everybody's protesting it. They have their own church and school the same as ours, and I see no reason for it. Of course, I think his reason must be to begin an end to segregation."

The nephew and namesake of one of the founders of the church, Dr. John C. Monk, was quoted in the Raleigh News and Observer as having declared, "We are expecting trouble. There is a strong feeling there might be violence on May 31."

Mrs. Monk, his wife, put part of the blame for the situation on the Protestants stating that Protestants married to Catholics belonging to Holy Redeemer have warned that their children will not attend services if the order is carried out. She said, "I believe if this has to be started, it should have been started in some place other than a rural church where prejudices are probably stronger than in some cities."

KENNON BOWDEN, a farmer whose wife is president of the Holy Family Sodality of the church, said that the white congregation was "upset the worst I've ever seen anything in my life."

Father George Lynch said, "The Bishop is not going to make any statement at all. It is something among ourselves."



Enthroned—The Rt. Rev. Joseph Bowers, 43, Dominica-born and U. S.-educated ecclesiastic head of Accra, Gold Coast, sits on his throne as a Papal Bull from Pope Pius is read to the large Accra congregation at the first pontifical high mass early this month.—British Information Services Photo.

Father Caswell's Negro Boys Town Near Montgomery Will Be Aided

MONTGOMERY — This year's Thanksgiving project for the Sodality is to collect canned food for Father Caswell's Negro Boys Town. The Sodality officers hope everyone will pitch in and work hard to make this drive the success it has been in previous years.

Those in "Twelfth Night" have really been working hard to make it a success. It will be presented at the next Footlights Club meeting. Another feature at this meeting will be a contest by members of Sister Ancilla Marie's speech class.

Basketball practice under the direction of Sister Agnes Marita seems to be coming along fine. Sister says the girls have really improved. Some of those playing are: Mary Katherine Finch, Cappy Kirch, Kathleen Ritchie, Yvonne Laun, Cinia Stahlneck, Sandie Black, Elaine Allen, Joyce Richardson, Norma Tracy, Louise McGimm, Susie Baldwin, Nancy Goins, Ann Wilson, Bobbie Wood, Barbara Lemmon, Mary Ann Clark, Nancy Meehan, Shirley Brantley, Angie Hunter, Brooks Wilson.

CONGRATULATIONS to Mary Kathrine Finch who is on the radio every Saturday along with two other girls. Teen-Town is the name of the program. They play their records and tell the latest gossip around town.

The seniors had lots of fun at the Television Party held at Virginia Stahlnecker's house — on Friday, Nov. 13.

At the meeting of the Press Club on Friday, Nov. 13, Editor Helen Patton explained how our paper, "The Dixie Echoes," is planned by the editorial staff.

Also included in the meeting were some feature stories written by some of the members. Winners of the contest will be announced next week. To conclude the meeting games were played. — By Norma Tracy and Louise McGinn.

Catholics Elevate First Negro to Bishopric in U. S.



Courier p. 12
Kissing the Ring— A priest kisses the ring on the right hand of newly consecrated Bishop Bowers following ceremonies in Our Lady of Gulf

Catholic Church in Bay St. Louis, Miss. Picture was made after the new Bishop had retired to his quarters to receive friends.—All Photos by Porter.



The Embrace— Francis Cardinal Spellman embraces Bishop Bowers during colorful ceremonies held in Bay St. Louis, Miss. An aide to the Cardinal

looks on. The touching event was witnessed by more than a thousand people who came from every section of the country.



Twins at Rites—Among the many out-of-towners attending the consecration of the first Negro Catholic Bishop in America, at Bay St. Louis, Miss., last week, were these twins, Lillian Benjamin (left) and Victoria Benjamin of the Gold Coast, West Africa. They are students at Xavier University in New Orleans.

Ordain First Catholic Bishop Of Negro Race

BAY ST. LOUIS, Miss. — The Most Rev. Joseph Bowers, S. V. D., first Negro member of the Divine Word, became the first Catholic bishop of his race last Wednesday at consecration exercises conducted by Francis Cardinal Spellman, Archbishop of New York, at Our Lady of the Gulf church.

Delivering the consecration sermon was the Most Rev. Joseph Rummel, Archbishop of New Orleans before an overflow audience of Catholic dignitaries from all parts of the nation.

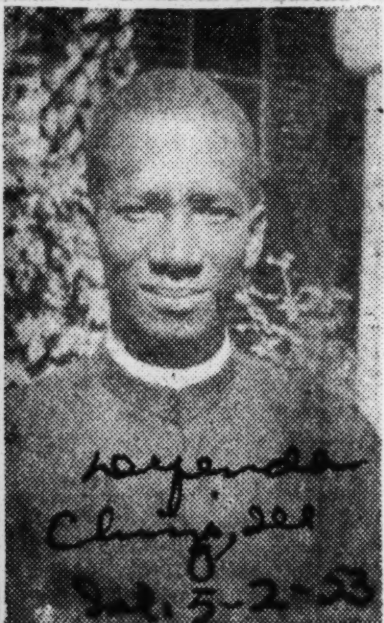
GREAT PROCESSION

The day of Bishop Bowers' consecration began with an automobile procession at 9:30 a.m. from the seminary just a few blocks from the church. The Bay St. Louis streets were lined with spectators and the streets were decorated with colored bunting for the occasion.

The bells of the church began to ring as the motorcade approached a few minutes later. The 502nd Air Force Band from Keesler Field led the way and was followed by a unit of knights of Peter Claver in black uniforms and unsheathed swords. Behind the knights came bands from Bay St. Louis high school, St. Mary's academy in New Orleans and St. Stanislaus in Bay St. Louis.

Then the autos in the motorcade pulled up in front of St.

Joseph's academy next door to the Georgiana. In October, 1950 he the church where the dignitaries returned to Rome for an academic alighted and formed the procession which slowly pushed its way through the close-packed crowd to enter the jam-packed church.



BISHOP BOWERS

CARDINAL'S PRAYER

The consecration was carried out in great solemnity beginning with the examination of the bishop elect and proceeding with the Mass of the Feast of the Solemnity of St. Joseph and the Litany of the Saints to the moment when the bishop-elect prostrated himself on the floor, the ministers and all others kneeling. A few minutes later he was a bishop when Cardinal Spellman prayed for God's blessings on Bowers saying: "Give to thy priest the perfection of ministry, and sanctify him, decked out in ornaments of glory with the dew of thy heavenly ointment."

Following the impressive ceremonies, Bishop Bowers was honored at a banquet given at St. Augustine's seminary. It was here that Bishop Bowers made his profession of vows in 1933 and became a member of the Divine Word Fathers and where he later studied for 13 years.

Toastmaster at the banquet was the Very Rev. Robert C. Hunter, S. V. D., provincial of the eastern province of the Society of the Divine Word. Cardinal Spellman and Bishop Gerow were the principal speakers of the occasion and their speeches were followed by Bishop Bowers' response.

NATIVE OF BWI

Bishop Bowers is a native of the British West Indies and was ordained in Rome in 1939 after completing his theological studies at

43 Clergymen Participate In Bishop's Consecration

Bay St. Louis. — Forty-three Catholic priests, deacons and other members of the clergy participated in the solemn consecration of His Excellency Joseph Oliver Bowers last Wednesday, here at Our Lady of the Gulf Church.

Those assisting His Eminence Cardinal Spellman were:

Assistant priest, Very Rev. William C. Bower; deacons of honor, Very Rev. Robert Hunter and Very Rev. Lawrence Mack; deacons of mass, Rev. Anthony Bourges; subdeacon of the mass; Rev. Maurice Rousseau; secretary, Rev. William H. Sullivan; subdeacon of the Metropolitan Cross, Rev. Joseph Francis; subdeacon of the Processional Cross, Rev. Mark Figaro; master of ceremonies, Right Rev. Msgr. Gustav Schulthel; mitre bearer, Rev. Harold Perry; Crosier bearer, Rev. Max Williams; book bearer, Rev. John Bowman; candlebearer, Rev. Leander Martin.

Also gremiale, Rev. Thaddeus Boucree; thurifer, Rev. Vance Thorne; acolytes, Rev. Gerald Lewis, Rev. Carlos Lewis; minister of the Faldstool, Rev. Leonard Hoefler; train bearer, Rev. Hubert Singleton; vestment bearers, student of St. Augustine's seminary.

Also officers to the co-consecrators: Chaplains to the senior, Very Rev. Thomas Lavin, Very Rev. Casimir Murawski; chaplains to the junior, Rev. Lawrence Lovasik, Rev. Felix Glorius.

Officers to the Bishop-elect: Chaplains—Rev. John Dauphine, Rev. Charles Kelty; minister of the Gospel Book, Rev. George Wilson, mi Rev. Harry Fel-ski, Crosier bearer, Rev. William William Hogan; book bearer, Rev. Erwin Bauer; candlebearer, Rev. Lawrence Friedel; ring bearer, Rev. John Gasper; gift bearer, Rev. Joseph Eckert, Rev. Clement Mathis, Rev. Joseph Holken, Rev. Joseph Koehler, Rev. Matthais Braun; assistant masters of ceremonies, Rev. Matthew Jacoby, Rev. Leonard Olivier, Rev. Chris-

tian Baker, Rev. Paul Kuhl and Rev. John Kemper.



APPEALS FOR BROTHERHOOD

—As North Carolina Catholics this week quietly proceeded to obey a pastoral directive issued by Bishop Vincent S. Waters, head of the Diocese of Raleigh, barring segregation in Catholic churches throughout the state. The Most Rev. Joseph O. Bowers, Bishop of Accra, British West Africa, the first Negro ever consecrated as a Catholic bishop in the United States, delivered a sermon from the campus of St. Augustine Seminary, Bay St. Louis, Miss., over the "Church of the Air" in the interest of brotherhood.

Order Is Sent To Churches in Raleigh Diocese

By A. M. RIVERA JR.

RALEIGH, N. C.—The dissatisfaction of some rural white Catholics in Newton Grove, N. C., about an order for white and Negro Catholics to worship together, prompted a strong letter from Bishop Vincent S. Waters of the Raleigh Diocese, ordering segregation halted.

In a special pastoral letter written in commemoration of the great feast of the Sacred Heart, Bishop Waters enunciated the racial policy of the Raleigh Diocese and ordered the letter to replace sermons for Sunday, June 21.

The Bishop stated, "Therefore, so that in the future there can be no misunderstanding on the part of anyone, let me state here as emphatically as I can: There is no segregation of races to be tolerated in any Catholic church in the Diocese of Raleigh. The pastors are charged with the carrying out of this teaching and shall tolerate nothing to the contrary."

The incidents leading to the Bishop's unprecedented letter arose when the St. Benedict Parish, a Catholic church with a membership of approximately ninety, was ordered merged with the Holy Redeemer's Church, which has a white congregation of nearly 300.

Bishop Addresses Letter to Clergy

The resistance of the white Catholics to the merger was widely publicized and many pro-segregationists seized upon the opportunity to use this apparent dissatisfaction as proof that integration would be difficult to force on Southern communities.

In his letter last week, addressed to the clergy and laity of the Raleigh Diocese, Bishop Waters warned, "... all special churches for Negroes will be abolished immediately" when it is felt that their existence lend weight to the false notion that the Catholic Church, the

kind itself uses the spirit of division to break, if possible, the Mystical Body of Christ. He uses traditional hatreds of nations, of races, of classes, of minorities, of majorities, of localities, of material possessions or the need of them, to foment his divisions among men."

Founded in Opposition to Hatred

Reproachfully, the Bishop asked, "Can men be so callous as to remember race hatred while kneeling around the cross of the Crucified Christ?"

His letter reminded the clergy and the laity of the fact that the Church was founded in opposition to



Bishop Waters

to fully explain to the Church from henceforth in the Raleigh Diocese that equal rights are accorded to every race and every nationality as is proper in any Catholic church and within the church building itself everyone is given the privilege to sit or kneel wherever he desires and to approach the sacraments without any regard to race or nationality.

Describing segregation as an instrument of Satan, the arch-enemy of Christ and His church," Bishop Waters asserted, "The enemy of God and the Church, and of man-

tion to hatred and division. "There can be but one, if it is Christ's," he wrote, "as there can be but one God, and one truth. In that one body all the members, no matter of what race, what nation, what qualities of the body, or of the mind, or with how many or how few possessions, all are in one communion if they belong to that one Church. Anything to the contrary is heresy."

Bishop Waters reminded the North Carolina Catholics that the Catholic Church is more colored than white and has always been. "In that first Catholic crowd (at Pentecost) were more men of other nations and races than the few white 'strangers from Rome.' The Church, that calls itself Catholic today, because it is Catholic, still has more people of colored skin in its one communion than those who call themselves Caucasian."

Not Unmindful of Prejudice

Cognizant of the deep-rooted prejudices of people of this region, Bishop Waters stated, "Neither the Lord nor His Church has said that His teachings would be easy . . . Christ did not follow customs if they were wrong. He set customs which were right. Then came to him from Jerusalem scribes and Pharisees saying: 'Why do thy disciples transgress the traditions of the ancients? . . . But He, answering, said to them, why do you also transgress the commandment of God for your traditions?'"

"I am not unmindful, as a Southerner, of the force of this virus of prejudice among some people in the South; as well as in the North," Bishop Waters wrote, "and I know, however, that there is a cure for this virus and that is, our faith. Many Southern boys facing death in the trenches will bear me out. I revolt against our children being infected with this virus, when men and women of good will everywhere can preserve them from it. The virus will not die out of itself, it has to be killed by being exposed to the light of faith."

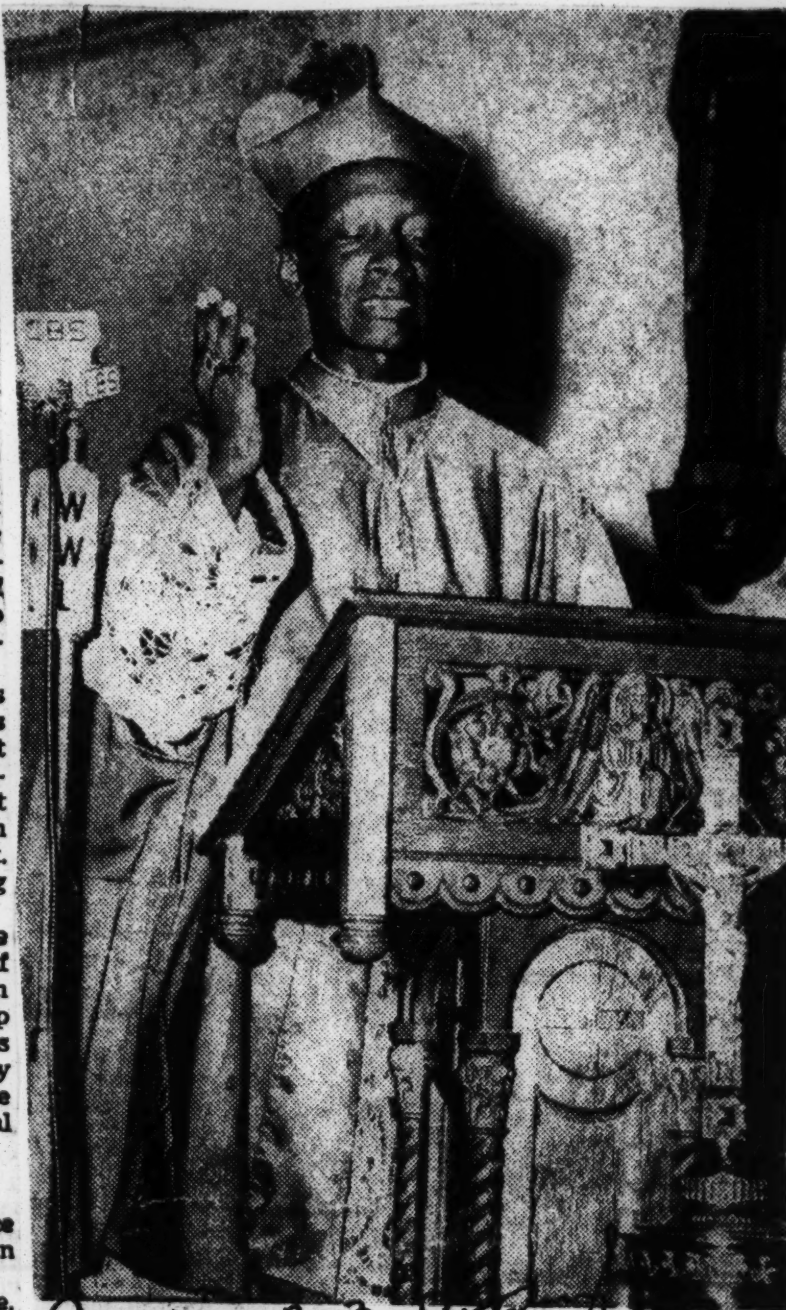
Informed Catholic sources in this state have given private indication that Bishop Waters' actions may presage a wave of anti-discrimination moves on the part of the Catholic Church in the South in the near future. It is pointed out that Bishop Waters visited Rome recently, and some observers believe his actions are reflections of high Catholic policy that will eventually become effective on a regional basis. Protestant churchmen see the action as a significant step to the undermining of racial segregation in religion in the South.

'These Are Our Friends'

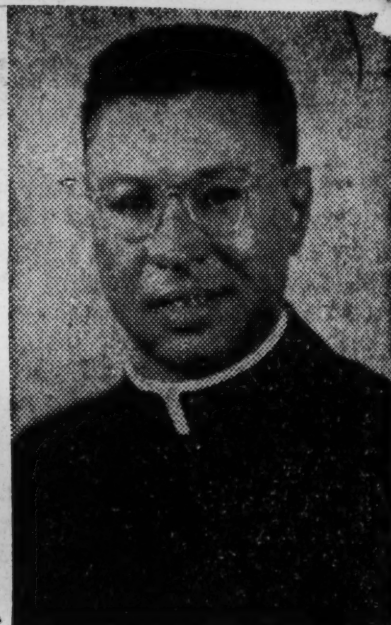
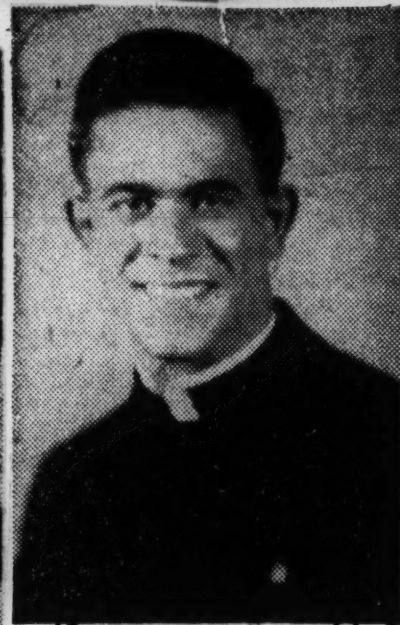
Perhaps the most accurate assessment of the significance of the Bishop's action on the future can best be seen in his own challenging words to the Raleigh Diocese.

"The Church does not propose tolerance which is negative, but love which is positive. If Christ said love your enemies, we certainly can love our friends. These are our friends and members of our own body, the Church. It is our duty as Christians of the early days not only to love them, but to serve them, to help them.

"We need to help them get better educational facilities, better opportunities for culture, better living conditions, better jobs, better pay, better homes and families, better civic representation and better friendliness in the community and all of this presupposes the right to worship God freely with us in the Church anywhere . . . May the example of American soldiers who died to stamp out a philosophy of 'the Master Race' in a war with Hitler in Germany prevent us from following a similar course."



Broadcast—The Most Rev. Joseph O. Bowers, S.V.D., Bishop of Accra, British West Africa, made his first radio network address on CBS radio's "Church of the Air" last Sunday. The broadcast emanated from the campus of St. Augustine Seminary, Bay St. Louis, Miss., where Bishop Bowers studied for the priesthood, and was recently consecrated as Bishop by Francis Cardinal Spellman, Archbishop of New York.



Ordained Pair—The Most Rev. Joseph O. Bowers, S.V.D., Negro Bishop recently consecrated, ordained two colored seminarians to the Holy Priesthood this week at St. Augustine Seminary in Bay St. Louis, Mo. It was the first time in the history of the Catholic Church in the United States that a Negro prelate ordained Negro priests. The ceremonies were held Wednesday morning. The ordained priests are the Rev. Hubert Singleton, S.V.D., left, native of Lake Charles, La., and the Rev. Vance Thorne, S.V.D., native of Bath, N. C.

NORTH CAROLINA CATHOLICS WEEP WHEN BISHOP ORDERS UNION WITH BLACK MEMBERS

Church Leader Holds Letter Two Weeks Before Reading It to Congregation PROTEST IGNORED BY HIGH PRELATE

(By Carter Jewel)

NEWTON GROVE, N. C. — (ANP) — Some wept and others grew angry when a letter was read last week at Holy Redeemer's Catholic Church, white, from the Most Rev. Vincent S. Waters ordering the congregation to merge with St. Benedict Parish, the Negro Catholic congregation.

The bishop has ordered that the priest of Holy Redeemer the two congregations combine on said he had nothing to say and May 31 and that there be no re that all statements would have to strictions on Negroes as to where come from Bishop Waters. they sit. The letter was sent to Father George Lynch of Naza-Father Timothy Sullivan of Holy reth near Raleigh, Speaking for Redeemer's Church. He kept the Bishop Waters who was attending letter two weeks before reading it a retreat at Southern Pines, said to the white congregation. the bishop had no statement to make on the matter.

E. A. West, 76, who has been a member of Holy Redeemer since he was two months old, said "I cried when I heard that letter read. The church was founded in 1872 by Dr. John C. Monk. Father Lynch said he feels that the bishop's order "is going to work out and we are going to do the right thing. We are going to let the situation take care of itself and it will in time."

Members of the white congregation immediately protested to Bishop Waters, but no action has been taken last week.

Segregation is not enforced by der, Father Sullivan told them he Catholic churches in North Caro-could not set and that the mat-lina, but this is the first time con-ter was in the hands of Bishop gregations of white and Negro Waters.

churches in the state have been combined by the Catholic church. Then the members began to criticize the bishop. Mrs. Kennor

Some of the white Catholics are afraid the bishop's order is the beginning of more mergers of white and Negro Catholic churches in the state. This fear was expressed by Mrs. Francis Gregory of Newton, a member of Lilly Redeemer. She said she understood the same merger plan "would happen in Catholic memberships all over the state."

Some members look upon the merger order with grave concern. Dr. John C. Monk, 74, of now Newton Grove, nephew of the founder of Holy Redeemer said "we are expecting trouble."

"Whites don't want it and Catholics are up in the air," he said. "If it goes into effect, I fear we will loose the church. There is a strong feeling there might be violence on May 31."

"It isn't that we have any hatred for the Negro race coming into the church—it's the fact that segregation is the custom here and the community will not stand for it."

Holy Redeemer church has a membership of almost 300. The Negro congregation's membership is between 70 and 90.

There was some talk that Bishop Waters' order may break up the schools maintained here by the Catholic church. Holy Redeemer school has 72 white students and 32 Negro pupils. The school is operated on a segregated basis.

Members of Holy Redeemer church are so set against mixing the races that they offered to pay any amount needed if the merger were the result of financial needs. However, they were assured this was not the case.

What Other Papers Say

Catholic Clergy Sets Example For Protestant

Reprinted from The Cleveland Call-Post

During the past few years, the Catholic clergy has taken the leadership away from the Protestants in the field of fighting for civil rights, and the practice of brotherhood.

The latest Catholic clergyman to speak out is the Most Reverend Gerald T. Bergan, Catholic Archbishop of Omaha, Nebraska.

Speaking before fifteen thousand attending a rally sponsored by the Omaha Holy Name Society, Archbishop Bergan said the treatment white Americans "inflict" on colored Americans has caused millions throughout the world to distrust this country. He told his audience that Negroes in America, "can labor at menial tasks and die in Korea for the land they love, but rights, God given, are denied them... even in Omaha."

Referring to America as the land of equal opportunity Archbishop Bergan asked, "Has everyone here who has the capabilities and the moral and educational background a fair chance to secure proper employment, a comfortable home and a safe, decent future for his children?"

Speaking of the evil of racial discrimination, he urged the Holy Name men to "favor and work for sound, honest, proper legislation to remedy this crying evil. We are not Catholic unless we do. We are not only not putting into practice the teachings of Christ and His church, but we are delaying the influence of democracy around the world."

Archbishop Bergan is only one of a long list of prominent Catholic leaders who have spoken out on the evils of racial segregation. Not only have these Catholic leaders spoken out against these evils, but they have also taken the leadership in implementing their words.

In St. Louis, Mo., it was the Catholic bishop who integrated the parochial schools. In North Carolina it was a Catholic clergyman who integrated church worship. In community after community the Catholic clergy have shown courage whenever a racial program confronted them.

On the other hand, the Protestants have done little talking and taken practically no

Brotherhood and justice without color bias. the Negro in America will continue to be shackled with second class citizenship.

The racial issue of Swannee University in Tennessee is typical of their indecision. Very few white Protestant churches have opened their membership to Negro worshippers.

In general, the Protestants, have lagged behind, seemingly afraid to cut loose from the forces of bigotry that split their ranks during the days of slavery.

Frederick Douglass once said: "We differ in color, it is true, but who is to decide which color is most pleasing to God, or most honorable among men?"

Until the churches of America align themselves forthrightly on the side of

Omaha Archbishop Scores U. S. Treatment of Colored

THE CHURCH THAT WAS FOUNDED ON FAITH

By DENNY HOLLAND

The treatment white Americans "inflict" on colored Americans has caused millions throughout the world to distrust this country, said the Most Reverend Gerald T. Bergan, Catholic Archbishop of Omaha.

Archbishop Bergan spoke before 15 thousand persons who attended a rally sponsored by the Omaha Holy Name Society at Ak-Sar-Ben Field. Shortly after coming to Omaha, he toured Asia with Cardinal Spellman.

The Archbishop powerfully pinned down his point when he said of colored Americans "Oh, they can labor at menial tasks and die in Korea for the land they love, but rights, God-given, are denied them here in Omaha."

The rally, with a overflow crowd, attracted persons from every race, creed and color.

EQUAL OPPORTUNITY

Referring to America as the land of equal opportunity, he asked, "Has everyone here who has the capabilities, the moral and educational background, a fair chance to secure proper employment, a comfortable home and a safe, decent future for his children?"

"Are you followers of the Christ," he asked, "Who loved all men and died for all without exception, or are you the first-class citizens and all others must stand at a safe distance in the rear?"

Archbishop Bergan urged sincerity and action for unity at home which he termed necessary "before we can unite the world."

LEGISLATION

Speaking of the evil of racial discrimination, he urged the Holy Name men to "favor and work for sound, honest, proper legislation to remedy this crying evil. We are not Catholics unless we do. We are not only putting into practice the teaching of Christ and His Church, but we are delaying the influence of democracy around the world."

"Our Catholic Faith must be put into action," the Archbishop said in oft-repeated emphasis on the need for action to correct social evils.

FLAYS SEX STRESSING

He said, to those in distant lands, the stressing of sex in our movies and literature has stamped "us all with stigma of a sex-

crazed race." He brought up the subject of the new Kinsey Report: "What about our literature and the newest \$8 volume putting into bold print that which should not even be mentioned as becometh saints?"

The Archbishop also pointed out the difference between the recently released prisoners of war in Korea asking first for their Chaplains so they might receive spiritual strength and the welcome they will receive when they reach American soil—chorus girls doing the "can-can."

NO CATHOLIC TRAITOR

Archbishop Bergan said that from Benedict Arnold to Alger Hiss there has been no Catholic traitor in this country. "Thank God," he said, "so far, no Catholic Bishop or priest has had suspicions of his loyalty to the land he loves."

CEREMONY A FIRST

The rally included a concert by the Boys Town Band, a salute to the war dead by the Catholic War Vets and the first evening solemn pontifical High Mass ever celebrated in Omaha. Archbishop Bergan, the Celebrant, compared the evening hour to the time of his first Mass on Holy Thursday offered by Christ in the upper



A little over two years members of the St. Thomas Liberal Catholic church, who were keeping services in a Harlem basement, plunked down enough cash to begin work on a \$200,000 church and childrens center. Last week all New York was hailing their accomplishment as the mortgage for the beautiful property was burned in impressive ceremonies. Much credit was afforded Rev. James P. Roberts jr., pastor

(burning the document), who continues as an elevator operator in a New York office building while spurring his flock to this tremendous achievement. At left, Rev. Adam Clayton Powell surveys the scene, while the Most Rev. Edward M. Matthews (right) waits to bless the gathering. Father Roberts' young son is in the rear.—(Newspress Photo)

My Faith

A Catholic's Creed: Believe, Live

EDITOR'S NOTE: This is another article on the great faiths of the world. The author, a practicing lawyer is a member of the Board of Governors, Catholic Lawyers guild of Chicago, director of the Catholic Interracial council and National Advocate of the National Council, Knights of St. Peter Claver and Ladies auxiliary. He is a Holy Name society member of Corpus Christi parish.

By **ARCHIBALD T. LE CESNE**

I was privileged to be born into a Catholic heritage. The families of both my parents stem of Cath-



ARCHIBALD T. LE CESNE

olic generations as far back as can be recalled.

Two cousins are dedicated to the services of God in the Catholic church, one as a priest, the other as a nun. My home training, from the time I uttered my first childhood prayers through Confirmation, impressed upon me the deep meaning of my faith and my personal responsibility for the salvation of my immortal soul.

In later years at a Catholic university through the teachings of philosophy, Church history and religion, I acquired a broader un-

derstanding of my duties and obligations as a Catholic.

By daily application of all these principles and an earnest and sincere effort to live by them, I find a satisfaction of peace of mind and soul. These sustain my faith in God and my fellowman.

Faith is a supernatural virtue. Some are born to it; others acquire it. It is the firm belief in what God declares because He declares it. It is a belief in the Divine revelation in which God gives us knowledge of things beyond our capacity to learn ourselves, enlightening us on divine things.

Hence, Catholics accept without question the mystery of the incarnation whereby God became man; and was crucified and died for us; the mystery of the Holy Trinity; the mystery of the Blessed Eucharist whereby in the daily sacrifice of the Mass the bread and wine are changed into the body and blood of Christ.

We believe in the Divinity of Christ, His resurrection, the Immaculate Conception of the Blessed Virgin Mary. All these are examples of faith as Catholics know and accept them.

To have the faith alone is not sufficient for a true Catholic. One must practice it. Our primary mission in this life is given in the answer to one of our first catechism questions: "Why did God make you?" Answer: "God made me to know Him, to love Him, to serve Him in this world and to be happy with Him forever in heaven."

The very basis of Christianity is immortality. Life is probation and the grave is not the goal but the starting point of man's destiny. This life, therefore, is preparation and Christ's prophetic words admonish us when He says "What does it profit a man if he gains the whole world and suffer the loss of his own soul?"

The church the Sacraments the priests are all at the disposal of Catholics who would sincerely practice the faith. Attendance of Mass on Sunday and certain proclaimed days is therefore compul-

sory under pain of mortal sin. Yet it is voluntary to the individual.

Attendance to Mass and the Sacraments of Penance and Holy Communion serve to strengthen one's faith. To exercise this privilege gives a personal source of inward peace and satisfaction which cannot be shared. It is no wonder to see so many Catholics at daily and Sunday Masses approach the communion rail and partake of Him who is the giver of life.

The Church is One, Holy, Catholic and Apostolic. There is something about its universality which know of those priests who leave their beds in the early winter gives a Catholic a feeling of "belonging" that is different from anything like it. The ritual is the same though the priest may be Irish, Negro, Chinese or Indian.

Whether attendance be in a New York Cathedral, a church in a village of lowly European peasants or a make-shift altar on a battle-torn Korean hill, the Mass is the same; the prayers are the same; the divine sacrifice is unchanged. There is a feeling of oneness and a common purpose which brings each Catholic close to the other.

Our church is a sanctuary of daily prayer to God. The Mass is a daily ritual. The doors of the church are always open inviting the Catholic wayfarer to prayer and meditation. Individual prayers are personal communion with God.

The priests who administer the Catholic services are true servants of Christ, emulating His life by their daily personal conduct and their sacrifice to duty. They are dedicated to the church and its communicants. All take vows of chastity and obedience; many add to that the vow of poverty.

A vow is a solemn promise to God and a serious matter to all Catholics. The priests labor incessantly for the salvation of souls. This means a great personal responsibility to the individual priest for the spiritual wel-

fare of each member of his flock.

The photograph of a priest administering last rites to an accident victim on a highway or in a mine disaster is commonplace to the public, but seldom do they morning or trudge in rain or storm to the homes of the sick to bring them the comfort of prayer and the last Sacrament before death closes in. These are the things which cause us to revere and respect our priests.

These priests include men of all nationalities, at all levels even to the highest princes of the church. We have a new East Indian Cardinal, a Chinese Bishop, an African Bishop, a Haitian Bishop. Recently, a Negro British subject was consecrated a Bishop at Bay St. Louis, Miss. by Cardinal Spellman of New York.

All these men spring of humble and lowly beginnings. The church recognizes the spiritual worth of the individual which goes beyond the material worth or the color of his skin. Without exception, all are scholars with more than fourteen years scholastic formal training before taking their vows.

These things are accepted as commonplace to Catholics but to the man in the street who seeks a church and the solace of religion as a medium of satisfying his desire to live a Christian life, this is a startling revelation and is evidenced by the wave of converts to the faith.

The Catholic church has increased its membership by one million every year since 1949. However, the total number of members of all the major religious bodies in the same period has increased only from 79 million to 81 million. There are an estimated 410,000 Negro Catholics in the United States. This number grows annually.

Bias ruled out in southern R. C. churches

RALEIGH, N. C. (UP)—Roman Catholics in the Raleigh Diocese had notice today that Bishop Vincent S. Waters will not tolerate racial discrimination in any church in the area.

The bishop previously had ordered a stop to segregation in Newton Grove, an action that touched off a pushing and shoving scene when whites protested.

He advised Catholics in a pastoral letter published Friday that segregation must not be tolerated or "all special churches for Negroes will be abolished immediately."

PUSHING AND SHOVING

His order for a combined service at Newton Grove last May 31 for the white Holy Redeemer Church, and the Negroes of St. Benedict's Church resulted in pushing and shoving as a score of protesting white parishioners forced their way into the rectory to complain.

Waters could not be reached for comment about his ultimatum but his letter published in "the North Carolina Catholic" declared the existence of Negro churches "by no means" excludes Negroes from worship in white churches.

"Let me state as emphatically as I can," Waters wrote, "there is no segregation of races to be tolerated in any Catholic church in the Diocese of Raleigh. The pastors are charged with the carrying out of this teaching and shall tolerate nothing to the contrary."

Otherwise, all special churches for Negroes will be abolished immediately as lending weight to the false notion that the Catholic Church, the Mystical Body of Christ, is divided.

NO EXCLUSION

Waters said separate churches and schools were built for Negroes several years ago "to give a special impetus to the missionary work among the colored people" and do not mean "that Negroes were thereby forbidden to worship in any Catholic church... except those for colored."

Services in the rural community of Newton Grove near here have been virtually boycotted since Waters formally consolidated the

two churches standing some 200 yards apart. The incident at the rectory occurred after the first mixed masses were said. A crowd of some 50 persons milled about between the churches as handfuls of persons attended the services. A group of white parishioners then forced its way past struggling priests at the doorway to see Waters, who was visiting at the rectory.



Clyde Osborne, at left, and William Childs have been appointed as chairman and co-chairman respectively of all Negro activities at the Diocesan Holy Name Convention scheduled for next November. (Picture by Joe Winters.)

Negro Chairmen Named For H.N.S. Convention

BIRMINGHAM—Clarence F. Boggan, K.S.G., announces the appointment of Clyde Osborne and William Childs as chairman and co-chairman in charge of all Colored activities for the coming Diocesan Holy Name Convention being held in Birmingham, Nov. 15, 1953. These men will be in charge of all Colored reservations and out-of-town delegates are requested to write directly to either Mr. Osborne or Mr. Childs at their residence for information as to reservations or other activities.

Mr. Osborne is married, having four children, residing at 2006 Hollings Dr., Birmingham, Ala., telephone No. 4-1768. He is principal of the Roosevelt Junior High School in Bessemer, and a member of Our Lady of Fatima Parish. He is president of his local Holy Name Unit and also president of St. Martin's Guild, and active in Holy Name Union.

Mr. Childs resides at 984 First St., N., Birmingham, Ala., telephone No. 3-7815. He is a member of Holy Family Parish and has held all offices in his Holy Name Unit including that of president for three terms and

has also been active in Holy Name Unit activities. Mr. Childs organized the first colored Boy Scout troop in Ensley in 1938. He has been active in raising funds for the Holy Family Hospital and was chairman of the "House to House" fund raising drive. For the past 25 years he has been employed by the Birmingham Southern Railroad.—By E. F. Cusick.

Reviews History Of Negro Catholic Priests In USA

New York (ANP).—A study of Negro priests in the United States for the past 100 years discloses a steady elevation of Negro leaders to places of responsibility and usefulness in the Catholic church.

The survey was made by the Rev. Albert S. Feley, S.J. A report on the survey was made recently by America, National Catholic Weekly Review. The report covers the span from the elevation of Father James Augustine Healy to the episcopacy in 1854 to the ordination of Bishop Joseph Oliver Bowers, S.V.D., as a prelate April 22, 1953.

Father Feley reports from his two-year study of Bishop Healy and other colored priests that the Catholic church has had 68 Afro-American priests. This number includes those born in the United States, and those like Bishop Bowers who have come from the West Indies.

All told 61 of the Negro priests were native Americans. Seven came from the islands, not including the five Jamaican Jesuits ordained at Weston, Mass., for mission work in Jamaica.

The report discloses that more than half of the Negro priests were born in the underprivileged areas of the South. In fact 31 of the priests came from below the Mason and Dixon line, 21 from the Northwest, seven from the Midwest, and two from the Far West.

Three outstanding Negro priests were the three Healy brothers. Bishop James Augustine Healy, born in Georgia, who was made a prelate in 1854. His brother, Father Sherwood Healy; another brother, Father Patrick F. Healy, S.J., also made excellent records in the Catholic church.

Father Sherwood Healy, who was a doctor in canon law in Rome, taught at the Seminary in Troy, N. Y., according to the survey. The third brother, Father

Patrick F. Healy, taught philosophy at Georgetown University in Washington, D. C., being made vice-president. He was later president of the university. He erected the main building on the campus still known as the Healy Building, according to Father Feley's survey.

An interesting revelation of this report on Negro priests is that "in only two cases out of the thousands did a white person refuse to receive the sacrament from colored hands." This extreme case came when Father Adrien Esnard, C.I.C.M., was sent to head the Scheut Mission band in the Philippines. The report said the American authorities there refused to let him function as superior of the white priests. He was shipped back to Belgium and later sent to the Congo where he did excellent work.

ONE HEADED UNIVERSITY:

Survey reports work of Catholic priests

NEW YORK (ANP)—A study of colored priests in the United States for the past 100 years discloses a steady elevation of colored leaders to places of responsibility and usefulness in the Catholic church.

The survey was made by the Rev. Albert S. Feley, S.J., and reported in the National Catholic Weekly Review. The report covers the span from the elevation of Father James A. Healy to the episcopacy in 1854 to the ordination of Bishop Joseph O. Bowers, S.V.D. as a prelate April 22, 1953.

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Archbishop Rummel:

Tells Catholics To Halt Race Bias

By JOHN E. ROUSSEAU

NEW ORLEANS—His Excellency Joseph Francis Rummel, Archbishop of New Orleans, sounded the death knell for racial discrimination and segregation in more than 160 Catholic churches extending as far as Baton Rouge, March 15, in a pastoral letter which was read to white and Negro congregations alike.

The Archbishop's five-page pastoral letter was based on a text from St. Matthew, Chapter 5, Apostles: "Go, make disciples Verse 9: 'Blessed are the peacemakers, for they shall be called children of God.'" Excerpts follow:

as thyself, provide no exceptions on the line indicated; nor does his mission to the Apostles: "Go, make disciples all nations," suggest any discrimination.

"In particular we are here

"... The order of coordination of habits and interests between human individuals and groups of individuals in their various relationships, results in social peace... No individual finds true peace within himself until he has learned to curb his passions, control his emotions, guard his senses, restrain his imagination, bring his mind under the subjection of his will and make his will a perfect instrument of the all holy and adorable will of the Eternal God.

"... And now we call upon all the members of our beloved flock to exercise the role of peacemakers in our intercourse with those who may differ from us by characteristics of race, nationality, color of skin, habits, or creed.

"In all we must respect the common bond that stems from the fatherhood of God and the brotherhood of man. We are all created to the image and likeness of God, endowed with a spiritual nature and called to participate in the eternal happiness of heaven.

"All were envisioned in the mysteries of the Incarnation and the Redemption; all are invited to participate in the merits of Christ's death upon the Cross and in the graces which that sacrifice made available. The obligations of justice and of Christ's mandate of charity: 'Love thy neighbor



Archbishop Joseph Francis Rummel, STD, New Orleans,

last week, in a pastoral letter, called for the discontinuance of racial discrimination and segregation wherever they exist in any Catholic churches of the archdiocese. concerned about our attitude towards our brethren of the colored race. Much is today being spoken and written about the so-called problem of segregation as reflected in certain laws, agreements and customs.

"Undoubtedly the Federal and state courts, supported by wholesome public opinion, will in due time define where such laws and customs are in conflict with the American Constitution, and way of life, but we can help hasten the day of complete peaceful adjustment by an ever-increasing spirit, in word and action, of good-will, respect and sympathy towards the colored people.

"Public laws, customs of long standing, regulations and agreements of institutions and between business interests are obstacles not easy to overcome, but we can do much to aid this cause of justice and charity by making segregation disappear in our Catholic Church life."

The Most Rev. Joseph Francis Rummel, STD, is the ninth Archbishop of New Orleans. Born in Baden, Germany, he came to the United States when six years old and began sacerdotal studies at the age of 12.

"We have already made notable progress by the removal of offensive signs that limited the use of certain pews and by the aggregation of colored units with the Metropolitan, Deanery and Diocesan Unions of the Holy Name Society, the Sodality and the Councils of Catholic Men and Women.

"But there still persists in some churches the practice of expecting the colored to occupy a certain section of pews and to wait at the end of the line for holy communion. There may be other practices that cause humiliation and embarrassment, which should be foreign to our religious life and considered unworthy of a true spiritual understanding of our Catholic faith.

"Ever mindful, therefore, of the basic truth that our colored Catholic brethren share with us the same spiritual life and destiny, the same membership in the Mystical Body of Christ, the same dependence upon the Word of God, the participation in the sacraments, especially the Most Holy Eucharist, the same need of moral and social encouragement, let there be no further discrimination or segregation in the pews, at the communion rail, at the confessional and in parish meetings, just as there will be no segregation in the kingdom of heaven.

"Our colored Catholics are encouraged and urged to retain their loyalty and membership in their special congregations, but they should not be

harassed when they attend services in any parish church or mission, or when they apply for membership in parish organizations.

"These observances will contribute much to the edification of all who are genuinely interested in our holy Catholic faith and guarantee to all of us a greater participation in the promise of Christ when He proclaimed from the Mountain of the Beatitudes: 'Blessed are the peacemakers, for they shall be called children of God.'"

The Most Rev. Joseph Francis Rummel, STD, is the ninth Archbishop of New Orleans. Born in Baden, Germany, he came to the United States when six years old and began sacerdotal studies at the age of 12.

Deplores Segregation In Church

Catholics Counseled On Their Attitude Toward Race Issue

NEW ORLEANS—Archbishop Joseph F. Rummel of New Orleans today called upon the members of his spiritual flock to "exercise the role of peacemakers in our intercourse with those who may differ from us by characteristics of race, nationality, color of the skin, habits or creed."

"In all we must respect the common bond that stems from the Fatherhood of God and the brotherhood of man," he said.

THE ARCHBISHOP spoke in a Laetare Sunday letter read in all the churches of the Archdiocese of New Orleans. He took as his theme the Beatitude: "Blessed are the peacemakers, for they shall be called children of God," and exhorted Catholics that it is characteristic of

every type of peace that it is not achieved without sacrifice."

"In particular," the Archbishop wrote, "we are here concerned about our attitude toward our brethren of the colored race."

"Much is today being spoken and written about the so-called problem of segregation as reflected in certain laws, agreements and customs... Undoubtedly the federal and state courts, supported by wholesome opinion, will in due time define where such laws and customs are in conflict with the American Constitution and way of life, but we can help hasten the day of complete adjustment by an ever-increasing spirit, in word and action, of good will, respect and sympathy toward the colored people."

"PUBLIC LAWS, customs of long standing, regulations and agreements of institutions and between business interests are obstacles not easy to overcome, but we can do much to aid this cause of justice and charity by making segregation disappear in our Catholic church life. We have already made notable progress by the removal of offensive signs that limited the use of certain pews, and by the aggregation of colored units with the Metropolitan, Deanery and Diocesan Unions of the Holy Name Society, the Sodality and Councils of Catholic Men and Women..."

"Our colored Catholics are encouraged and urged to retain their loyalty and membership in their special congregations, but they should not be harassed when they attend services in any parish church or mission or when they apply for membership in parish congregations. These observances will contribute much to the edification of all who are genuinely interested in our holy Catholic Faith and guarantee to all of us a greater participation in the promise of Christ when he proclaimed from the Mountain of the Beatitudes: 'Blessed are the peacemakers, for they shall be called children of God.'"

Archbishop's 'No Bias' Plea Ignored

Back Seats for Negroes Attending Catholic Rites

By JOHN E. ROUSSEAU

NEW ORLEANS—Archbishop Joseph Francis Rummel's widely publicized pastoral letter of March 15, which urged the end of racial discrimination and segregation in more than 100 Catholic churches in the Archdiocese of New Orleans, is being ignored and defied!

Flagrant violations of the Archbishop's instructions have been noticed in downtown churches, where white ushers persist in the Dixiecrat practice of forcing Negro worshipers to occupy rear seats.

Interested Negro Catholics informed the Courier this week that at least a score of worshipers were distracted and angered by the tactics of an elderly white usher in the Church of the Immaculate Conception on Palm Sunday.

NEGROES WHO arrived early were escorted to the seven pews in the rear of the church. They accepted the seats for the sake of avoiding an argument. Those arriving later were crowded into the same pews while the usher kept the eighth row empty.

Finally, two Negro worshipers were placed in the eighth pew. A white man entered and seated himself in the same pew whereupon the usher whispered in his ear and pointed to the front of the church.

The man shrugged his shoulders and refused to move. The usher glared at him, walked to the rear of the church, and a short while later, another usher walked by and stared at him.

Receives Habit

Miss Barbara Ann Dees, above, a graduate of Saint Joseph's High School, Pensacola, in 1953, entered the Community of the Immaculate Handmaids of Mary in Staten Island, New York. On the Feast of the Annunciation, she received the religious habit of that Community. She is now a novice and will be known henceforth as Sister Thomasine Marie. It is hoped that this is the beginning of many more religious vocations from Saint Joseph's High School.



NEGRO WILL ASSUME HIGH CATHOLIC RANK

The Most Rev. J. O. Bowers To Be Bishop In Africa

Special to The Commercial Appeal

BAY ST. LOUIS, Miss., April 18.—The Most Rev. Joseph Oliver Bowers, SVD, a Negro priest, will be raised to the Episcopacy in a historic rite Wednesday, in which Cardinal Francis Spellman of New York City will be the consecrator. The consecration is essentially the same ceremony by which Catholic bishops have been invested with their authority for nearly 2,000 years, perpetuating apostolic succession. It consists of a solemn high mass, which is frequently interrupted for special services, such as the presentation by the bishop-elect to the consecrator of two lighted torches, two loaves and two wine cakes symbolizing devotion. The consecration of the priest

will be held in the Church of Our Lady of the Gulf in Bay St. Louis, Miss.

Bishop-elect Bowers, who is being consecrated for the Diocese of Accra, Gold Coast, Africa, is an alumnus of the Society of the Divine Word's St. Augustine's seminary in Bay St. Louis. He has also studied in Rome.

Assisting Cardinal Spellman in the consecration will be the Most Rev. Richard O. Gerow, bishop of Natchez and the Most Rev. Adolph A. Noser, SVD, vicar apostolic of Alexishafen, New Guinea, the new bishop's predecessor in Africa.

The preacher will be the Most Rev. Joseph F. Rummel, Archbishop of New Orleans, and the Rt. Rev. Monsignor Gustav J. Schultheiss will be the master of ceremonies.



Associated Press Wirephoto

NEGRO BISHOP—BAY ST. LOUIS, Miss., April 22—The Most Rev. Joseph O. Bowers leaves the Church of Our Lady of the Sea here after ceremonies in which he was consecrated Bishop of Accra,

Catholics to Elevate Negro to Bishopric in U. S.

BAY ST. LOUIS, Miss.—The consecration of the Most Rev. Joseph Oliver Bowers, S.V.D., J.C.L., Bishop-elect of Accra, Gold Coast, Africa, will take place April 22, The Church of Our Lady of the Gulf in Bay St. Louis, of which Monsignor Andrew Canon Gmelch is pastor, will be the scene of the ceremony.

Francis Cardinal Spellman, D.D., Archbishop of New York, will be consecrator.

The Most Rev. Richard O. Gerow, S.T.D., Bishop of Natchez and the Most Rev. Adolph A. Noser, S.V.D., S.T.D., Vicar Apostolic of Alexishafen, New Guinea, will be the co-consecrators. The ceremony will begin at 10 A. M. Central Standard Time.

The preacher for this event will be the Most Rev. Joseph F. Rummel, S.T.D., Archbishop of New Orleans.

Monsignor Gustav J. Schultheiss will be master of ceremonies. Other major and minor officers of the mass and ceremony will be members of the Society of the Divine Word of which the Bishop-elect is a member.

A banquet for the clergy will follow the consecration ceremony and will take place at St. Augustine Seminary in Bay St. Louis of which Bishop-elect Bowers is an alumnus.

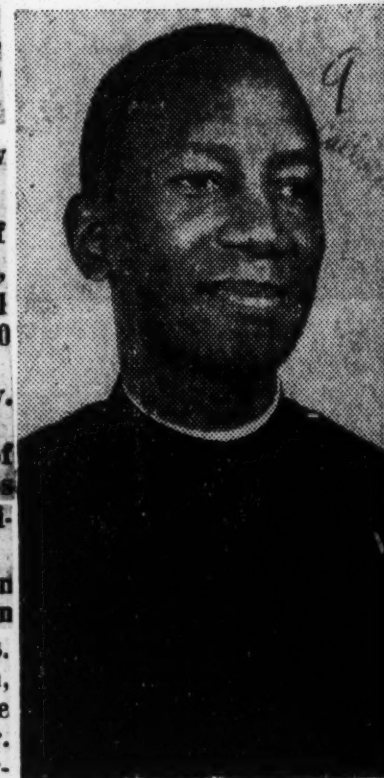
It is hoped that the Most Rev. William D. O'Brien, D.D., Auxiliary Bishop of Chicago and president of the Catholic Church Extension Society will be the toastmaster.

For a number of years, Bishop O'Brien has been ordaining prelate of the missionary priests of the Society of the Divine Word ordained in Tachny, Ill.

Following the banquet, the newly consecrated Bishop will receive at a civic reception for the party at 4:30 P. M. in the parlors of the seminary.

He will remain in this country for a time taking care of business relative to his See before returning to Africa. While in this country, his official residence is St. Augustine Seminary, Bay St. Louis, Miss.

West Africa. Bishop Bowers was the first Negro consecrated a bishop in the Roman Catholic Church in America.



Prelate—The Most Rev. Joseph Oliver Brown, SVD, JCL, Bishop-elect, is slated to be consecrated on April 22 by Francis Cardinal Spellman in Bay St. Louis, Miss.

First in South



Rev. Louis Verlin LeDoux, (above) of Lake Charles, La., ordained December 5 for the Diocese of Lafayette, La., is the first Negro priest ordained for a southern diocese of the Catholic Church in the United States. He made his studies at St. Augustine's Seminary, Bay St. Louis, Miss., and at Montreal's "Grand Seminaire." (NC Photos.)

Catholic Society Armits First Negro

TEXAS CITY, Tex. — Joseph Alvin Malveaux, local young barber, was accepted into the Holy Name Society of St. Mary Catholic Church. Mr. Malveaux is married and has a son, Alvin Jr., has his own shop, and is an outstanding Catholic. He is also a Knight of St. Peter Claver. He is the first member of his race to become a member of the Holy Name Society in Texas City.

First Friar Enters Order At Milwaukee Profession

MILWAUKEE, Wis. — "I, Brother Agathangelus vow and promise to almighty God, to the Blessed Virgin Mary, to our Holy Father St. Francis, and to all the Saints and to you Father, to observe the Rule of the Friars Minor confirmed by our Lord Pope Honorius, living in obedience without property and in chastity."

With this centuries-old formula, Booker T. Ashe of St. Malachy's parish in Chicago entered the Capuchin Franciscan Order. Although others have lived in the monastery as Brothers without vows, Brother Agathangelus Ashe is the first American colored man to be professed in the Capuchin order.

The Capuchins are a group of religious men who follow the example of St. Francis of Assisi and live according to the Gospel councils. Before profession, a Capuchin novice leaves the world and the things of the world to live in a religious community.

His is a life of spotless chastity, of obedience to the commands of his religious superiors, and of the strictest poverty.

By virtue of his vows, Brother Agathangelus will live poorer than the poor for he will have no money of his own or any earthly possession. But he will work to build up a spiritual treasure which no thief can break into nor any moth consume.

His ideal is expressed by the words of the Constitution of the Capuchin Order: "In Christ who is God and Man the true light the Brightness of Glory and of Eternal Light; in Christ the spotless mirror and image of the Goodness of God; in Christ appointed by the Eternal Father to be the Judge, Lawgiver and Savior of men; in Christ from whom are all our merit, example, help, grace and reward in Christ be all our thought, meditation, and imitation. To Christ be all praise, honor and glory. Amen."

Brother Agathangelus was professed here at St. Francis Friar 1927 N. 4th st.

9 Priests Serving In Foreign Mission Field

CHICAGO — (ANP) — Nine American priests now are serving in the foreign missions field, according to the Messenger, published by St. Augustine's seminary.

The priests and their parishes are: The Revs. Joseph Bowers, Catholic mission, Accra, Gold Coast, British West Africa; John Dauphine, Catholic mission, Kwahu Tafa, Gold Coast, W. Africa; Clarence Howard, Catholic mission, Wewak, Territory of New Guinea; Theldon Jones, Trinidad, British West Indies; Prosper Meyer, Youngstown, Nassau, Bahamas; Curtis Washington, Catholic mission, Keforidua Gold Coast, B. W. Africa; George Wilson, Catholic mission, Accra, Gold Coast, B. W. Africa; and Richard Winters, Catholic mission, Banningsville, Belgian Congo.

Three priests are temporarily in the United States. They are:

The Revs. Philip Marin, (Belize, B. Honduras) Mt. Rose Sanitorium, St. Louis, Mo.; Charles Matovu and Michael Mugerwa, both of Uganda, Africa, now at White Fathers' House of Study, Belleville, Ill.

One priest died during 1952. He was the Rev. Simon V. Smith whose life will be published in St. Augustine's Messenger starting in February.

Name Priest In Louisiana For 1st Time

LAFAYETTE, La. — A Negro priest has been assigned to a Southern diocese of the Catholic church in the U. S. for the first time.

He is the Rev. Louis Verlin LeDoux of Lake Charles, La., who studied at St. Augustine's seminary in Bay St. Louis, Miss. and Grand seminary in Montreal.

His diocese includes South Central and Southwest Louisiana composed chiefly of French speaking people.

New Negro Bishop



New Bishop of Accra, Gold Coast, Africa, is 42-year-old native of the British West Indies, Most Rev. Joseph Bowers, S.V.D. (above), who succeeds American-born Bishop Adolph A. Noser, S.V.D. Bishop Bowers, who made his priestly studies at St. Augustine's Seminary, Bay St. Louis, Miss., was appointed Auxiliary Bishop

op in November, after serving for 10 years as a missionary there. He is the first Negro Bishop of the Accra See. (NC Photo.)

By Pope Pius XII

Negro Bishop Named in South Africa

CAPETOWN, South Africa — The first native African Bishop of the hierarchy of Southern Africa has been named by His Holiness Pope Pius XII. He is Msgr. Emmanuel Mabathoana, who becomes Bishop of the newly created diocese of Leribe in the British protectorate of Basutoland.

Basutoland is a native enclave surrounded by the Union of South Africa, but not belonging to the Union. About 250,000 of its 600,000 population are Catholics. The new diocese has a Catholic population of about forty thousand.

Bishop-elect Mabathoana is the second of eleven Basutos who have been ordained to the priesthood. He is a great-great-grandson of a Basuto chief.

Negro Consecrated As Catholic Bishop;

First In America

BAY ST. LOUIS, Miss., April 22 (AP) — The Most Rev. Joseph Bowers was consecrated as the first Negro bishop of the Roman Catholic Church in America here today at Our Lady of the Gulf Church.

A predominantly Negro crowd from many states overflowed the 1,000 capacity church to watch Francis Cardinal Spellman, archbishop of New York, consecrate the new bishop, who is also the first Negro member of the Society of the Divine Word to become a bishop. Bishop Bowers will serve as bishop of Accra, West Africa.

The aisles of the church were crowded and a crowd of about 400 waited outside.

segregation in the church. Francis Archbishop Joseph Rummel of New Orleans delivered the consecration sermon.

First Friar Enters Capuchin Order



Brother Agathangelus Ashe (left), who as Booker T. Ashe of St. Malachy's Parish in Chicago, recently entered the Capuchin Franciscan Order at the St. Francis Catholic

Church, 1927 N. 4th st., Milwaukee, Wis., is shown here receiving "The Pox-Kiss of Peace" after taking the vows into the Brotherhood. Others are Brothers Mark Roehlinger

and Angelus Mendleski and Fater Aloysius Dayton. Brother Ashe is the first American colored man to be professed in the Capuchin order;



BISHOP-ELECT BOWERS

CEREMONIES SET FOR NEW BISHOP

Cardinal Spellman to Attend Bay St. Louis Rites

(Special to the Times-Picayune)

BAY ST. LOUIS, Miss., March 21—The consecration of the Most Rev. Joseph Oliver Bowers, S.V.D., J.C.L., bishop-elect of Accra, Gold Coast, Africa will take place on April 22, at 10 a. m. at Our Lady of the Gulf Catholic church in Bay St. Louis, it was announced Saturday.

Francis Cardinal Spellman, D.D., archbishop of New York, will be consecrator.

The Most Revs. Richard O. Gerow, S.T.D., bishop of Natchez and Adolph A. Noser, S.V.D., S.T.D., vicar apostolic of Alexishafen, New Guinea, will be the coconsecrators.

The preacher for the event will be the Most Rev. Joseph F. Rummel, S.T.D., archbishop of New Orleans. The Rt. Rev. Msgr. Gustav J. Schultheiss will be master of ceremonies. Other major and minor officers of the mass and ceremony will be members of the Society of the Divine Word of which the bishop-elect is a member.

The banquet for the clergy will

follow the consecration ceremony and will take place at St. Augustine's seminary in Bay St. Louis of which Bishop-elect Bowers is an alumnus. The Most Rev. William D. O'Brien, D.D., auxiliary bishop of Chicago and president of the Catholic Church Extension Society has been invited as toastmaster.

Following the banquet, the newly-consecrated bishop will receive at a civic reception for the laity at 4:30 p. m. at the seminary. He will remain in this country for a time taking care of business relative to his see before returning to Africa.

While in this country, his official residence is St. Augustine's seminary.

They are Maria Buffoni and Emma Bottal.

They arrived in this country Nov. 7, 1951, and are located at St. Francis Convent. In addition to their work there, a senate judiciary committee report stated that they assist in taking care of 20 Negro orphan children in a mission under the jurisdiction of the convent.

Orders End To Catholic Bias In La.

NEW ORLEANS — His Excellency Joseph Francis Rummel, archbishop of the New Orleans diocese of the Catholic church, has ordered all parishes here to end racial discrimination practices within the church.

In a release to all Catholic churches in the Crescent City, the archbishop said:

"Public laws, customs of long standing, regulations and agreements of institutions and between business interests are obstacles not easy to overcome, but we can do much to aid this cause of justice and charity by making segregation disappear in our Catholic church life."

He cited progress already made some parishes to ban Jim Crow, but added that "there still persists in some churches the practices of expecting the colored to occupy a certain section of pews and to wait at the end of the line for Holy Communion."

Nuns Teaching Alabama Negro Children May Get Permanent Stay

WASHINGTON, June 9 (AP)—The Senate has passed and sent to the White House a bill which would give permanent residence to two nuns now teaching Negro children in the rural section of Chestnut, Ala.

9 1953

Chatham County Protestant Ministerial Association (Georgia)

Savannah Clerics Form Interracial Religious Group

SAVANNAH — Negro and white pastors of the Savannah area got together Monday to form an organization known as the Chatham County Protestant Ministerial Association.

The group, including all Protestant faiths, will meet once a quarter to discuss problems common to all clergymen. Meanwhile, the Protestant Ministers Association and the Interdenominational Ministers Union, whose members continue to operate separately,

formed the new association, will. The Rev. H. A. Gaddy, pastor of Immanuel Baptist Church, was elected chairman, and the Rev. J. H. Taggart, pastor of Ashbury Methodist Church, was named co-chairman. The Rev. C. B. Curtwright, pastor of the First Congregational Church, was named secretary.

Negro Churchwomen ~~Conference~~ Meet at Spelman

The 32nd annual Christian Conference of Negro Women, which met this week at Spelman College, held ~~commencement~~ at 7:30 p. m. Friday in Howe Hall. The Rev. L. W. Bottom addressed the group.

Sixty-six women attended the interdenominational conference, which was sponsored by the women of the Synod of Georgia, Presbyterian Church, U. S. The purpose of the conference was to train ~~negro~~ women for better Christian service in the church and community.

5,000 Attend Church Of God In Christ Convention

MEMPHIS, Tenn.—(ANP)—Five thousand women delegates registered at the 45th annual Women's Day meeting of the Church of God in Christ here last week and Mrs. Lillian Brooks Coffey, international superintendent, announced that next year's meeting will be held in Miami.

The women delegates came from all parts of the globe, including Monrovia, Jamaica, Haiti and 37 of the 48 states.

The women's day exercises proved to be the highlight of the Church of God in Christ's 45th Annual Convocation with Mrs. Coffey being presented to the women delegates by Mrs. Ann Bailey of Detroit, Mich.

The day following Mrs. Coffey's presentation to the women she was honored at a banquet held at LeMoyne college, which was attended by more than 300 guests.

Mrs. Coffey, who has held her post as international superintendent for seven years, outlined plans for the activities of the women in the coming year.

Miami Meeting

She announced that the women will meet in Miami, Fla., next year and said plans have been completed for a delegation of the women to take a tour of the nearby islands.

A feature of the women's day exercises was the work performed by the handicapped women of the church. It is the policy of the women's department of the church to give handicapped people full and equal opportunity to perform services for the church along with the other members. The work of the handicapped women at the Convocation demonstrated the soundness of this policy.

Among the foreign delegates making reports to the women were Miss Martha Barber and Miss Beatrice Lott, who have been serving in Monrovia, Liberia. Miss Dorothy Webster, a delegate from Haiti, also rendered a report to the body.



JIM CROWED IN MIAMI — Members of the International Church of God in Christ prepare to board a Pan American World Airways clipper at Miami, Fla., on a seven day tour of the Caribbean. The women earlier had cancelled their reservations at the Betty

Ross ocean front hotel after being informed by the hotel management that the hotel had received threats of violence if they stopped there. The women were in Miami for the Women's Convention of the Church of God in Christ.



8-17-53
BISHOP NOAH NOTHING of Florida and Georgia is the Arch Bishop of the Church of the Kingdom of God, founded by the late Bishop C. Sapp who was called "Father" by his many followers.

8-17-53
Bishop Nothing became head of the organization after the death of Bishop Sapp in 1949. He has done exceptionally well both financially and in membership. He recently ended the eighth Annual Assembly meeting of the church held in Douglas, Georgia which was a great success. Bishop Nothing is currently conducting a revival meeting in Douglas, Georgia.

Planning Committee Named

7th CME District Conference Is Held In Birmingham, Ala.

BIRMINGHAM, Ala.—Twenty-two official representatives from the seventh annual conference of the Seventh Episcopal District of the Colored M. E. Church held a two day session here, Thursday and Friday, Jan. 29-30, at the South Side CME Church.

Bishop Bertram W. Doyle, presiding prelate of the Seventh District, was chairman, and the Rev. J. W. Parham was the host-pastor. In addition to the twenty-one members of the executive committee, there were several hundred visitors in attendance from all parts of the state.

Bishop Doyle stated that the meeting was called to make plans for such a meeting of representatives of the two states as had been "born in the mind of Mrs. Trudie H. McKenzie," and that to Mrs. McKenzie "belongs the praise and commendation for the idea of a two-state meeting."

DURING THE two-day session every phase of the church's activity was carefully observed. The twenty-one delegates approved of the idea for the two-state meeting and Central Colored M. E. Church, Jacksonville, Fla. Dr. G. W. Washington, pastor, was selected as the place of the two-state convention.

The twenty-one representatives from the seven annual conferences—one minister, one missionary worker and one layman (male) from each of the seven annual conferences named the following persons as members of the planning committee:

Alabama Conference: The Rev. G. S. Judkins, Ward, Ala.; James Poole, Orrville, Ala., and Mrs. A. C. Coore, York, Ala.

Birmingham Conference: The Rev. L. S. Brannon, Birmingham, Ala.; Prof. Edward W. Windham, Birmingham, Ala.; Mrs. Trudie H. McKenzie, Birmingham, Ala.

Central Alabama Conference: The Rev. W. J. Colvin, Tuscaloosa District; Mr. R. D. Jenkins, Northport, Ala., and S. S. Pruitt, Parish, Ala.

East Alabama Conference: The Rev. W. W. Thomas, Phoenix City, Ala.; B. F. Sandford, Auburn, Ala., and Mrs. W. V. Calloway, Opelika, Ala.

North Alabama Conference: The Rev. W. J. Gates, Hartselle, Ala.; L. L. Lyle

Courtland, Ala., and Mrs. Ovidia Kegan Decatur, Ala.

East Florida Conference: The Rev. G. W. Washington, Jacksonville, Fla.; Mrs. K. Graham, West Palm Beach, Fla., and Mrs. Maggie Smith, Orlando, Fla.

Florida Conference: The Rev. H. J. Dudley, Pensacola, Fla.; Mrs. M. Pop, Tallahassee, Fla., and Mrs. L. L. Lampl, Tallahassee, Fla.

Among those in attendance were Bishop Bertram W. Doyle, Nashville, Tenn.; the Rev. W. W. Thomas, Phoenix City; Prof. E. W. Windham, Birmingham; the Rev. H. D. Dudley, Pensacola; the Rev. G. S. Judkins, Ward, Ala.; the Rev. B. H. Allen, Decatur, Ala.; the Rev. G. W. Washington, Jacksonville; L. V. Lyle, Courtland, Ala.; Mrs. O. W. Redus, Mrs. Willie V. Calloway, Opelika, Ala.; the Rev. W. J. Colvin, Mrs. A. C. Coore, Mrs. Maggie T. Smith, Orlando, Fla.; Mrs. R. D. Jenkins, Northport, Ala.; Mrs. Lottie Lampl, Tallahassee; Mrs. E. G. Graham, West Palm Beach; Mrs. M. M. Pope, Tallahassee; the Rev. W. J. Gates, Hartselle, Ala.; James Powell, Orrville, Ala.; S. S. Pruitt, Parish, Ala.

Among others present were the Rev. J. W. Bonner, Bessemer; the Rev. C. E. Chapman, Anniston; Mrs. Dinah Tolbert, Mrs. Beatrice Heard; Mrs. Emma Jean Cook, Birmingham; the Rev. I. J. Brooks, Anniston; the Rev. G. W. Ford, Bessemer; the Rev. G. H. Yarborough, the Rev. C. C. Cousen, the Rev. E. D. Williams, A. L. Welch, Birmingham; the Rev. F. P. Griggs, Loachopoka, Ala.; Mrs. Annie Edwards, Fairfield, Ala.; Mrs. A. L. Hudson, the Rev. R. M. McKenzie, the G. M. Frazier, Gadsden, Ala.; the Rev. W. E. Jenkins, the Rev. L. S. Brannon, Mrs. L. S. Brannon, Birmingham, and scores of others.

Nearly \$5,000 Reported

Bishops End Alabama CME State Conference

DECATUR, Ala.—Bishop Bertram W. Doyle, presiding Bishop of the Seventh Episcopal District of the Colored M. E. Church, closed a two-day State Council here Wednesday at Garner Memorial CME Church.

There were several hundred the reports. visitors from the five annual conferences of the Colored M. E. Church in the State of Alabama in attendance.

Dr. E. P. Murchison, editor of the Christian Index, official organ of the Colored M. E. Church, Jackson, Tenn., and Dr. G. H. Carter, publishing agent, also of Jackson, Tenn., were the two general officers in attendance at the sessions.

THE FOLLOWING are reports—conference by conference and district by district—as were made at the State Council.

ALABAMA CONFERENCE	
Mobile District	
The Rev. J. A. Crumpton.....	\$2,305.60
Selma District	
The Rev. G. S. Judkins.....	\$1,986.90
Montgomery District	
The Rev. M. C. Jackson.....	\$ 691.55
Total Alabama Conference	\$4,984.05
BIRMINGHAM CONFERENCE	
Anniston District	
The Rev. G. W. Ford.....	\$2,317.00
Birmingham District (by the Rev. L. S. Brannon for the Rev. A. J. Hicks, who was buried, Jan. 30).....	\$2,500.00
West Birmingham District	
The Rev. G. H. Yarborough...	\$2,782.15
Total Birmingham Conference ..	\$7,599.15
CENTRAL ALABAMA CONFERENCE	
Tuscaloosa District	
The Rev. W. J. Colvin.....	\$2,000.36
Fayette District	
The Rev. J. D. Steele.....	\$1,688.05
Total Central Ala. Conference...	\$3,688.41
EAST ALABAMA CONFERENCE	
Opelika District	
The Rev. R. L. Harrington...	\$1,556.25
Total East Ala. Conference.....	\$1,556.25
NORTH ALABAMA CONFERENCE	
Tusculum District	
The Rev. J. O. Brown.....	\$ 724.02
Huntsville District	
The Rev. R. M. McKenzie.....	\$ 727.61
Decatur District	
The Rev. B. H. Allen.....	\$1,125.20
Total North Ala. Conference....	\$2,576.83

The grand total from the five annual conferences was \$20,384.69 on the general funds assessments from the five annual conferences. Bishop Doyle expressed himself as supremely "delighted" with

Learning Hebrew Religious Law

New York Times September 1st 1953



CONTRITE AND CONFIRMED — Reginald Joseph, jr., 13-year-old son of Mr. and Mrs. Reginald Joseph, members of the Commandment Keepers congregation, 87 W. 128th st., received his Bar Mitzbar (Confirmation) last Saturday afternoon. He is shown with Rabbi W. A. Matthews, left, head of the congregation, and Rabbi D. Small. — (Lewis Photo).

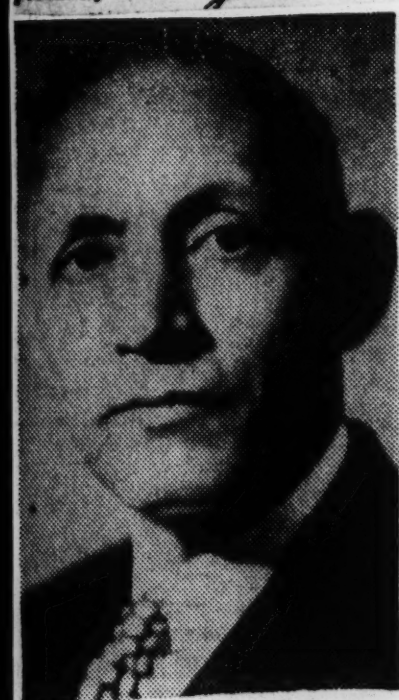
Rev. William Faulkner, Of Fisk Named Head Of Park Manor Church

Rev. William J. Faulkner, former dean of the chapel at Fisk university, Nashville, Tenn., will be the first Negro pastor of Chicago's newly organized Congregational church of Park Manor.

Located in a formerly all-white neighborhood, the church was turned over to Negroes some three months ago after colored residents became predominant in the area.

Most Negroes in the neighborhood are happy over Rev. Faulkner's acceptance of the pastorate in Park Manor, but they are not particularly happy about the circumstances which provided the opportunity for his coming.

The action by the Congregationalists differed from that of another Congregational church in Chicago. Unlike Park Manor, the Warren Avenue Congregational church, located on the West Side, when confronted with a similar situation, invited the new colored residents into membership. Because of its policy, Warren Avenue has developed into one of the few interracial churches in the city.



REV. WILLIAM FAULKNER

The district in which the church is located long kept Negroes from living in it, either by natural barriers or by restrictive covenants. A railroad forms a natural barrier in that it blocks off through streets leading to Park Manor.

When colored persons began invading the area some three years ago, many racial incidents ensued. After it became apparent that violence would not halt the

influx of Negroes, the whites began moving out. This grand exodus soon had its effect on the white congregation of Park Manor Congregational church.

Instead of inviting the new colored residents into the church, the Park Manor group went to the Congregational authorities seeking their aid. The authorities asked a Negro Congregational church to obtain a pastor for the church so that it could be turned over to colored use.

Good Shepherd, the Negro Congregational church asked to get a minister for the newly organized Park Manor church, was not totally aware of the Warren avenue experiment. It, therefore, accepted the invitation in good spirit and appointed a committee, headed by Turman K. Gibson, sr., president of Supreme Liberty Life Insurance co., to get a minister for the church.

The result is the selection of Rev. Faulkner as pastor of Park Manor Congregational church. Rev. Faulkner has been at Fisk since 1934. Prior to that he pastored in Atlanta.

While heralding the selection of such an outstanding minister to head the new church, many Chicagoans are saying that the Congregational Church lost a great opportunity to establish an unsegregated, Christian church.

Daddy Grace Pays Cash For 33-Story Skyscraper

NEW YORK — (ANP) — The biggest real estate deal involving Negroes in New York's history was consummated last week when Charles M. Grace, better known as "Daddy Grace," as trustee for the Church of the House of Prayer for all People took title to the El Dorado Apartments at 300 Central Park West.

The property was sold for an undisclosed amount of cash over mortgages totaling \$3,800,000.

The building whose twin 15-story towers are among the best known landmarks on Central Park West occupies the choice block from on Central Park West between 90th and 91st Streets, facing Central Park. The structure is 33 stories tall, probably the tallest apartment building in the city.

WHITE TENANTS

It was owned by the Central Park Plaza Corporation for 21 years. Besides, it is one of the largest apartment buildings on this thoroughfare, housing some of the metropolis' many notables. All tenants are white.

The property is close to the projected new Manhattanville apartments planned to replace the slum areas which have developed in this choice neighborhood from 98th to 100th street. In those three streets, Negro families have resided for the past half century, but deterioration of the houses has seen the neighborhood change from a high class Negro residential neighborhood to a slum.

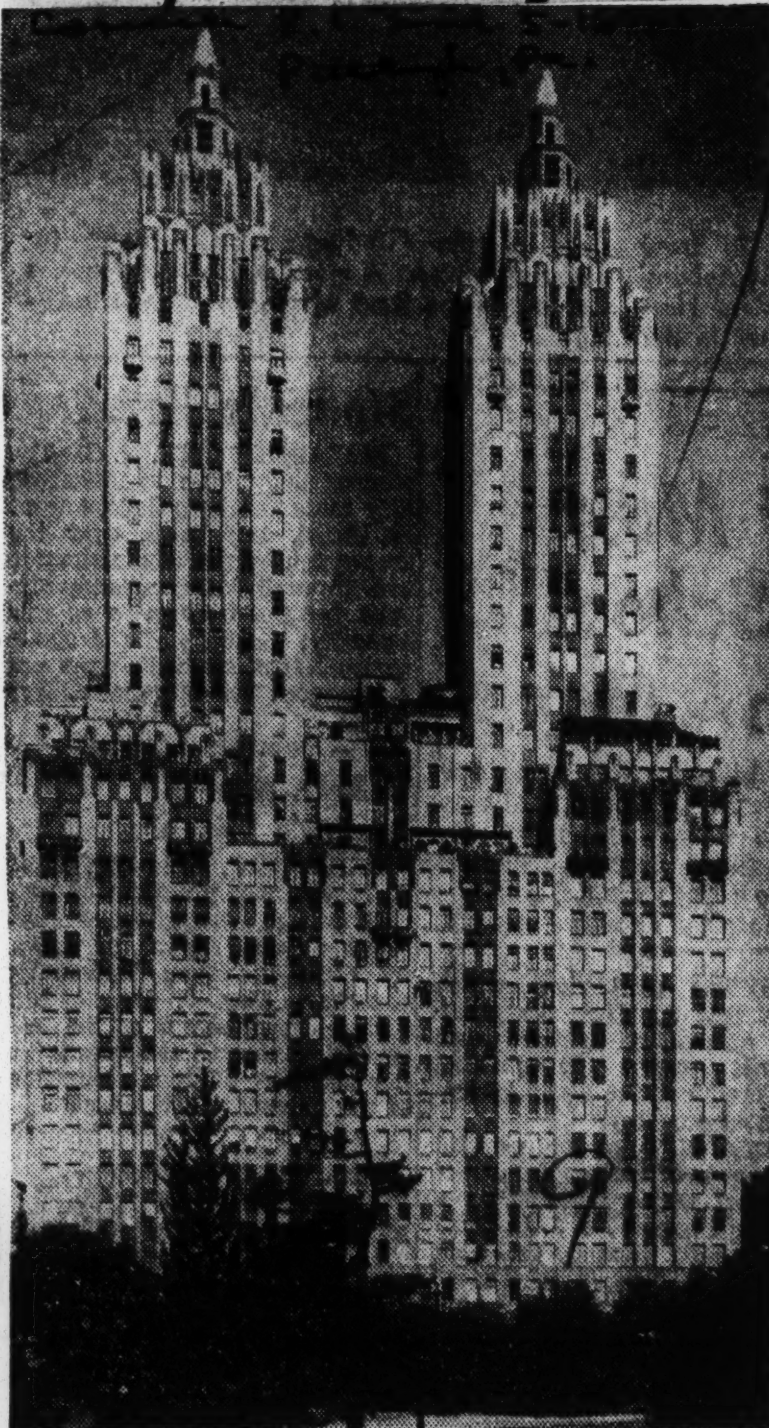
INVESTMENT PROGRAMS

This latest purchase by Daddy Grace's organization climaxes one of the most spectacular investment programs undertaken by a Negro group. Already owning other valuable property some business and some residential, the House of Prayer for All People rates as one of the wealthiest religious groups, outside of the regular denominations, operating in the nation.

Grace bought the entire building, leasing out the ground floors to commercial enterprises.

He took over the second floor of the structure forcing out the Metropolitan Life Insurance company which had been a tenant since the building was erected on that corner.

Daddy Grace Bought This!



Apartment Building Purchased by Bishop Grace

Daddy Does It Again!

Bishop Buys Tallest Apartment Building

NEW YORK—"Sweet" Daddy Grace, trustee for the Church of the House of Prayer for All People, has purchased for his congregation the fabulous El Dorado, 300 Central Park West, which is purported to be the tallest apartment

house building in the world.

One of the most beautiful buildings in New York City, the twin spires of the El Dorado look down on Central Park. The property includes the entire blockfront between Ninth and Ninety-first Streets, fronting on Central Park West.

Asked how he managed to buy the property for the church, Bishop Grace lifted up his hands and said, "The Lord is my Shepherd, I shall not want." He announced that the income from the property will be used for the betterment and welfare of the members of his church.

THE EL DORADO's towers present an impressive view of the city, New Jersey, Westchester and Long Island. In between the towers and on many of the upper floors are landscaped terraces which provide viewpoints.

Interior consists of 216 apartments, 1,310 rooms and 675 bathrooms. Many of the apartments have private terraces and most have wood-burning fireplaces. The building contains several elevators.

The lush appointments include 14-karat gold decorations and frieze work, mural masterpieces and statues. The many alcoves and lobbies are plush with luxurious decor.

Tenants of the apartment include many of Gotham's "upper crust" families.

\$200,000 Suit

Is Tossed Out In Charleston

Church Leader
Fails To Appear
With Lawyers

CHARLESTON, W. Va. — Is Bishop C. M. "Sweet Daddy" Grace an ordained minister?

Is he a citizen of the United States?

Is all the property of his House of Prayer for All People listed in the name of "C. M. Grace" or is the church registered as the owner?

These were the questions posed for the colorful sect leader Wednesday in the Southern District Court of West Virginia.

But they remain unanswered. Neither Bishop Grace nor his legal counsel made an appearance.

Defense To Suit

The questions came up in the form of a defense to a \$200,000 damage suit Bishop Grace had filed against Color Magazine.

Judge Herman Moore dismissed the suit.

"Daddy" Grace had contended that his reputation had been hurt that much by publication of an article about him in the magazine.

The questions were asked by Isaiah Crippins of Philadelphia, appearing as counsel for P. G. Nutter, publisher of Color.

The queries were part of a motion for dismissal of the suit. Crippins asked Bishop Grace to admit:

1. That he is not an American citizen;
2. That he is not an ordained minister;
3. That ministers did not recognize him as a properly authorized member of the clergy;
4. That all property of the House of Prayer for All People is listed in the name of C. M. Grace rather than in the name of the denomination;

Baptized With Fire Hose

5. That on at least two occasions Daddy Grace baptized followers by spraying them with a fire hose. (This was supposed to have occurred in New Haven and Washington.)

Crippins said he raised these points in an effort to prove that Grace's reputation had not been damaged by the publication of the article.

Bishop Grace at week's end was not available for comment.

Only a few weeks ago Bishop Grace purchased a swanky 37-story apartment building in New York for \$2,500,000. He also opened in Newark, N.J. his newest church in the north, the former Savoy theatre which was renovated at a cost estimated at \$200,000.

Twentieth Century Prophets

Bishop Charles M. "Daddy" Grace, head sciousness and uninhibited by social mores, of the House of Prayer for All People, startled they open their churches to all, buy proper people throughout the country last week with ty and live where they please, demand the his announcement that he had acquired the best for themselves and never grumble at \$18,000,000 El Dorado apartment hotel on the cost so long as they get what they want. New York City's Central Park West.

The imposing structure, 32 floors high, in a manner that seems rather strange to is described as the tallest apartment building many of us, they have broadened the horizon in the world. In addition to 216 apartments, for the race in several ways. it has 1,310 rooms, and 13 elevators.

This purchase is characteristic of a group of independent, unconventional religious leaders who are unencumbered by a body of church law, and who are not bound by tradition or custom. But neither they nor their accomplishments would be possible were there not a need for them. What it is we don't profess to know.

Father Divine, who has received more publicity than any other Negro in religion, Prophet Jones and Daddy Grace have developed large followings on the strength of their own personalities. They make their own rules and change them to fit a given situation. They are beholden only unto themselves. Certainly none of these men could acquire the wealth they have were their thousands of followers not willing for them to have it. And the willingness of their followers to give them these vast funds is a tribute to what the prophets are doing for their people.

This gives them a flexibility denied ministers in the so-called "organized" churches. So if Prophet Jones wishes to make a \$13,500 white mink coat part of his ceremonial attire, he has but to make the decision. If Father Divine finds it convenient to change his headquarters heaven from New York to Philadelphia, he has but to give the orders to have his headquarters moved.

Daddy Grace doesn't have to submit his plans to have youth groups known as Grace Scouts to anyone but himself for approval. If he wishes to have an armed bodyguard, he just hires and outfits the number of guards he desires.

The spiritual philosophy of all these prophets has a very materialistic manifestation. All these men are of great wealth, the extent of which is known only to themselves or those to whom they wish to entrust this information.

But all are great landbuyers. Father Divine's purchase of a country estate next to that of President Roosevelt was a national sensation. Later he purchased the Brigantine hotel on Atlantic City's boardwalk at a time when none of these plush palaces of relaxation would admit a Negro. Later he purchased the Majestic hotel in Philadelphia.

Daddy Grace, in addition to his recent purchase owns several million dollars worth of property in New York and New Jersey. Detroit's Prophet Jones maintains what comes nearer being a palace than anything to be found in this country.

Though they do not profess to be businessmen, they all have the knack of making the most of a dollar.

They make a very literal interpretation of the freedom that is the birthright of all Americans. Completely lacking in racial con-

All these make them unique in America. In a manner that seems rather strange to many of us, they have broadened the horizon for the race in several ways.

But neither they nor their accomplishments would be possible were there not a need for them. What it is we don't profess to know.

Certainly none of these men could acquire the wealth they have were their thousands of followers not willing for them to have it. And the willingness of their followers to give them these vast funds is a tribute to what the prophets are doing for their people.

We can't always understand these prophets; we may not always agree with what they do or say, but we cannot escape admiring them for what they have been able to do.

Bishop Grace buys mansion in Montclair

Afro-American
"Sweet Daddy" says
\$72,000 Gates site
will be residence

By SAMUEL A. HAYNES
Newark
(Picture on Page 2)

MONTCLAIR, N.J. — One of the most famous mansions in New Jersey and the East, the former home of the late Frederick T. Gates, was purchased last week for \$72,000 by Bishop Charles M. Grace of the House of Prayer for All People.

The Gates home stands majestically in the center of the four-acre estate at 66 South Mountain ave. and has a frontage of 367 feet.

South Mountain ave. is one of this town's most exclusive streets.

Features Described

The Gates mansion was built over a two-year period beginning in 1902.

One of the most ornate, it has 19 rooms including a drawing room, a large dining room, a

sitting room, a music room on the first floor, all with individual fire places.

The main hall on the first floor is decked with a grand staircase, and expensive paneling about it.

Private Residence

Bishop Grace will use the mansion as a private residence for relaxation and study, Elder M. F. Spencer, his secretary and chauffeur told the AFRO on Saturday.

The household staff will consist of five persons.

Soon after the bishop took possession of the estate, some 50 of his followers, most of them Southerners by birth, and all skilled in many trades, began renovating the outside of the mansion.

Third Big Transaction

A meticulous dresser and bachelor, Bishop Grace will call in expert interior decorators to beautify and add lustre to the

mansion, a part of which was deteriorating.

This is the third big real estate transaction the bishop has made in the New York — New Jersey metropolitan area this year.

On April 26, he purchased the former Savoy Theatre at 100 Springfield ave. Newark for religious service for \$200,000.

On May 5, he bought the 37-story El Dorado Hotel, 300 Central Park West, NYC, for \$2,500,000.

He opened a local House of Prayer here on Bloomfield ave.

During the more than 30 years Bishop Grace has headed the House of Prayer for all people from a humble beginning as a poor Portuguese immigrant, he has built over 300 churches throughout the country.

His real estate holdings — apartment houses, housing projects built for his members, his private residences, etc. — run into multiple millions.

His other real estate holdings in NYC include apartment buildings on 125th st. and on Riverside drive.

Dr. Stokes Named To High Position In Church Council

NEW YORK, N. Y. — Appointment of Dr. Olivia Pearl Stokes of 1945 Seventh Avenue New York as director of the Department of Religious Education of the Massachusetts Council of Churches was recently announced.

She will be one of the first Negro women to hold a high executive position in a Council of Churches program in this country. According to the Christian Outlook, the official organ of the Council, Dr. Stokes will begin her new duties on March 1, as Director of the Department of Religious Education of the Massachusetts Council of Churches.



OLIVIA STOKES

Her work will include a variety of activities such as speaking, teaching, conducting conferences, serving on committees and coordinating the work of the Department. Emphasis will be related to promoting the interdenominational aspects of youth work and those activities which will make Protestant Youth felt as a force in the state.

* P. 8 *

FOR TEN years Dr. Stokes served as Associate Director of the Baptist Educational Center in New York City. She has been active with the Protestant Council of New York City since 1934, was secretary of the United Christian Youth Movement for two years 1941-43, was president of The New York State Christian Youth Council for five years, and is now secretary of the Department of Race and Cultural Relations of the National Council of Churches, and on the Board of Managers of the United Church Women.

She is also a Board member of the Harlem YWCA, and a member of Delta Sigma Theta Sorority. Miss Stokes holds B. S. and M. A. degrees from New York University and a doctorate in religious education from Columbia University.

Dr. Stokes' first official duty will be that of guest speaker at the 29th annual Goodwill Dinner to be held Friday, March 6, at 6:30 at the Old South Church, Copley Square, Boston. Mr. Clarence C. Beasley is chairman of the Interracial Committee of the Boston Area Council of Churches which sponsors the event each year.

Disciples Mission Meeting Attracts 1,000 In Roanoke

ROANOKE, Va

Over 1000 delegates attending the 37th annual session of the National Christian Missionary Convention of Disciples of Christ Churches held recently at the Loudon Avenue Church in Roanoke, dedicated themselves to a 'Year of Evangelism.'

President L. L. Dickerson, of Columbus, Ohio, delivered the key-note address on the convention theme: 'Assist Me to Proclaim.' Melvin Dickson, pastor of the Loudon Church, presided at the welcome program.

A HIGH POINT in the convention program was an address by Mrs. Rosa Page Welch, of Chicago, Ill. Mrs. Welch recently returned from a seven and one half months good-will tour of the Far East and Africa. The trip was under the cooperative sponsorship of the Disciples of Christ, Presbyterians of the U. S. A., American Baptist women and the United Women of the National Council of Churches of Christ in the USA.

The convention voted to establish a Rosa Page Welch Scholarship Fund for grants to worthy students preparing themselves for foreign missions work.

THE DAILY agenda featured workshop type seminars in social problems and Christian action. The leadership of these seminars was shared between staff officers, C. H. Webb, director of evangelism; L. J. Evans, director of Christian education, and Miss A. B. Jackson, director of missionary education. Executive Secretary E. J. Dickson was administrator for the general program.

Society officials giving resource leadership in several areas were Dr. W. M. Wickizer, executive secretary of the department of church development and evangelism; Dr. James A. Crain, executive secretary of the department of Christian action and social welfare; George O. Taylor, executive secretary of the department of Christian education; and Mrs. Alice G. Buckner, director of institutional missions.

D. Ervin Sheets appeared as a representative of the Pension Fund of the Disciples of Christ.

THE CONVENTION activities included scholarship grants to worthy students reports, citations for exceptional work, loving cup awards and sermons and addresses on various subjects.

Officers elected for the year 1953-1954 were: L. L. Dickerson, of Columbus, Ohio, president; M. F. Mitchell, of Los Angeles, Cal., first vice president; Mrs. Bernice A. Holmes, of Oklahoma City, Okla., second vice-president; Mrs. Edith Bristow, of Louisville, Ky., third vice-president; Gene Mosley, of Jackson, Miss., fourth vice-president; Alfred Thomas, of Cincinnati, Ohio, fifth vice-president; R. L. Saunders, of Kansas City, Kan., secretary; Dr. J. E. Walker, of Memphis, Tenn., treasurer, and I. Q. Hurdle, of Austin, Tex., parliamentarian.

THE CONVENTION will hold the 1954 assembly at the Centennial Church in St. Louis, Mo.

Delegates and visitors attending the convention from Norfolk were the Rev. Mrs. Dora Gaston, Pleasant Ridge Disciples of Christ Church; Mr. and Mrs. Lenwood Fentress, Solid Rock Disciples of Christ Church, and Mrs. Cleo Hines, Solid Rock organist, and Mrs. W. A. Nickens and the Rev. R. A. Stewart, Oakwood Chapel Disciples of Christ Church.

Disciples Of Christ Hold Annual Meet

ROANOKE, Va. — Over 1000 delegates attending the 37th annual session of the National Christian Missionary Convention of Disciples of Christ Churches held recently at the Loudon Avenue Church in Roanoke, Va., dedicated themselves to a 'Year of Evangelism.'

President L. L. Dickerson of Columbus, Ohio delivered the key-note address on the convention

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A high point in the convention program was an address by Mrs. Rosa Page Welch of Chicago, Ill. Mrs. Welch has recently returned from a seven and one half months good-will tour of the Far East and Africa. The trip was under the cooperative sponsorship of the Disciples of Christ, Presbyterians of the U. S. A., American Baptist women and the United Women of the National Council of Churches of Christ in the U. S. A.

Through the stimulus of Mrs. Welch the convention voted to establish a Rosa Page Welch Scholarship Fund for the provision of grants to worthy students preparing themselves for foreign missions work.

The daily agenda featured workshop type seminars in church program development, social problems and Christian action. The leadership of these seminars was shared between staff officers C. H. Webb, director of church development and evangelism; L. J. Evans, director of Christian education and Miss A. B. Jackson, director of missionary education; Executive Secretary E. J. Dickson was administrator of the general program.

United Christian Missionary Society officials giving resource leadership in several areas were: Dr. W. M. Wickizer; executive secretary of the department of church development and evangelism; Dr. James A. Crain, executive secretary of the department of Christian action and social welfare; George O. Taylor, executive secretary of the department of Christian education; and Mrs. Alice G. Buckner, director of institutional missions.

Mr. D. Ervin Sheets appeared as a representative of the Pension Fund of the Disciples of Christ.

Other noteworthy actions included scholarship grants to worthy students preparing for Christian service by the Ministers Wives Fellowship; reports on progress in new projects of institutional missions by Mrs. Alice Buckner; citations for meritorious Christian service to Kenneth Henry of Texas, Newton Fowler of Georgia in the field of youth leadership, Issac Hathaway of Alabama in the field of art and ceramics, Rosa Page Welch of Illinois in the field of human relations and for creative churchmanship, W. M. Wickizer and J. A. Crain both from Indiana.

Loving cup awards in church program achievements were given to the Wehrman Avenue Church

of Cincinnati, O., for men's work; West Paseo Church of Kansas City, Mo., for women's work and Second Church of Indianapolis, Indiana for church school work.

The convention body enthusiastically accepted the official announcement that the assembly was now an official cooperating and reporting agency of the International Convention of the Disciples of Christ.

Officers elected for the year 1953-1954 were: L. L. Dickerson of Columbus, Ohio president; M. F. Mitchell of Los Angeles, Cal., first vice president; Mrs. Bernice A. Holmes of Oklahoma City, Okla., second vice-president; Mrs. Edith Bristow of Louisville, Ky., third vice president; Gene Mosley of Jackson, Miss., fourth vice-president; Alfred Thomas of Cincinnati, Ohio, fifth vice-president; R. L. Saunders of Kansas City, Kan., secretary; Dr. J. E. Walker of Memphis, Tenn., treasurer and I. Q. Hurdle of Austin, Texas, parliamentarian.

The convention voted to hold the 1951 assembly at the Centennial Church in St. Louis, Mo.

East Harlem Young People Visiting Here

Twelve Puerto Rican and Negro young people from the East Harlem (New York City) Protestant Parish began a three-day visit here yesterday to exchange information on social problems.

They visited the State Department in the afternoon and had supper at International House, 1825 R. St. N.W., last night, followed by a seminar. Today they are having lunch at the Virginia Theological Seminary, Alexandria, and will take part in an informal discussion with students in the Rev. Dr. Albert T. Mollegen's ethics class.

Sunday at 3 p. m. they will attend an interracial meeting in the parish house of Imanuel Church-on-the-Hill, Seminary rd. at Quaker Ln., Alexandria. The meeting is sponsored by Mrs. Robert Ames, Christian social relations secretary of the church's woman's auxiliary, and will be attended, in addition, by members of the League of Women Voters, Meade Memorial Chapel, Alexandria Interracial Council, and other organizations.

A unique group which has been written up in the Saturday Evening Post, New Yorker, and leading New York City papers, the East Harlem Protestant Parish is an interracial, interdenominational congregation which meets in store-front churches. It works against the narcotics, welfare and relief, police brutality, eviction and housing problems of the Negro and Puerto Rican families which live in East Harlem. The parish was founded in 1948 by three graduates of Union Theological Seminary, New York City.

The young people will be accompanied by two of the parish's ministers, the Rev. George Todd and the Rev. Norman C. Eddy. They will stay at Howard University.

Elder Michaux Drops Bible Near Siberia for Russians

Washington, D.C.
Elder Solomon Lightfoot Michaux, Washington evangelist, has dropped a Russian language Bible in Bering Sea, off the Siberian coast. *Mon. 7-6-53*

The evangelist, who returned from his Bible-dropping trip over the weekend, said he was confident the Bible, enclosed in a sealed container, would wash up on Russian territory.

Elder Michaux said it took him five days to persuade the owner of a private plane to fly him from Nome, Alaska, to St. Lawrence Island, the nearest point to Siberia, and from there over Bering Sea.

The evangelist said he prayed to God to determine where the Bible should be dropped. God directed him to read the twentieth Chapter of Ezekiel, verses 45 and 46, which said "Drop the Word in the south," Michaux said.

"We dropped it there, knowing that God would send the proper person to find it . . . and get it to the people of Russia," Michaux said. *p. 6*

Elder Michaux brought back from Alaska a 6-year-old Eskimo girl, Ieeda, to be placed in school and educated in memory of his trip. The girl will be trained in missionary work.

Chicago Heat Greets Eskimo



ESKIMO IN CHICAGO—Arriving in Chicago from her home in Nome, Alaska, 6-year-old Idda Martin gazes admiringly at her new father Elder Lightfoot Solomon Michaux. Elder Michaux became attracted to girl during 11,000-mile trip to Alaska distributing Russian translated copies of Holy Bible to Russian refugees.—Defender photo.

Michaux Tells Of Bible Bomb Raid

By GEORGE DANIELS

Elder Lightfoot Solomon Michaux arrived in Chicago last Wednesday after making a 11,000 mile trip along the International Border of Russia, distributing the first batch of Holy Bibles to Russian refugees. *Defender p. 1 Sat. 7-11-53*

Elder Michaux, ex-fish peddler and son of a saloon keeper, who now heads seven of the country's largest churches, told the DEFENDER in his first press conference since returning to the states:

"My mission was simple to distribute copies of the Holy Bible, translated into the Russian language to Russian refugees wherever I found them."

Described sometimes as a "soul-saver" and "charlatan," Elder Michaux left Seattle, Wash., a little more than 30 days ago with Elder James McCorkle, a photographer, and Dr. Louis Patmount, a linguist who speaks 22 languages.

The trio of 'Bible Missionaries' traveled by steamship and plane over the Arctic Ocean to Korbuzue and Nome, Alaska. In Nome they chartered another plane which transported them to St. Lawrence, along the International Border of Russia, and the Bering Straits—dropping copies of the Russian translated Bibles as they went.

On the return trip, Elder Michaux stopped in Nome again, but this time it was to persuade the

parents of a 6-year-old Eskimo girl to let him adopt her. The girl, Idda Martin, returned with the trio and will be educated in Washington. *Defender*

Late in November, 1952, about 10,000 of the translated Bibles were dedicated at Washington's famed Constitutional Hall—the same site where a number of years back Marian Anderson was denied the right to perform.

Following dedication by thousands of his followers, Elder Michaux presented a copy of the Bible to the late Premier Joseph Stalin, through the Russian headquarters in New York. Two months later Stalin died.

Former President Truman and President Eisenhower, when he was still a General, also were giv-

en copies. Elder Michaux, who in the early 1920's had a rift with Eddie Cantor over the tune, "Happy Am I," stated that he got the idea of distributing the Bibles about two years ago and with the assistance of Basil Maloof, president of the Russian Bible Society in Washington, D. C., a million copies are to be published.

Elder Michaux is known nationally for his huge annual baptismal ceremony in Griffith Stadium, home of the Washington Senators baseball team.



FROM ESKIMO-LAND—After travelling 12,000 miles to drop Bibles in Russia, Elder Solomon Lightfoot Michaux returned to Washington last week, with this little Eskimo girl from Nome, Alaska. Her name is Aeeda and she is six years old. Elder Michaux says he and his wife will rear Aeeda and she will be educated to become a missionary. PHOTO BY DAVE HARRIS.)

Eld. Michaux To Commence 13th Revival

Elder Lightfoot Solomon Michaux, District evangelist, will open his thirteenth annual series of revival meetings in Griffith Stadium at 8:30 p. m. Sunday.

Pastor of the Washington Church of God, 2030 Georgia ave. nw., Elder Michaux recently flew over the Bering Sea, off the coast of Siberia, and dropped a Russian-language Bible enclosed in a sealed container. At the time, he said: "We dropped it knowing that God would send the proper person to find it and get it to the people of Russia."

The ball park preacher has



ELDER MICHAUX

... to open annual revival

called upon all faithful to pray for the return of the Russian people to God. During his revival series, which will run every Sunday night through September 20, he will lead special prayers for conversion of the Communist country.

"The Battle Between Christ and Satan for the Kingdoms of the World" will be the subject of Elder Michaux's first sermon Sunday. A main feature of the meeting will be spirituals by the 156-voice Cross Choir. The Gospel-spreading Association of the church will sponsor the revivals.

Elder Michaux broadcasts over station WTOP from 7 to 8 a. m. Sundays. He also heads a chain of churches in Newport News and Hampton, Va., New York, Philadelphia, Baltimore and Edinboro, Pa.

St. Philip's Bishop

"Better call Father Bishop," policemen are likely to advise when Harlem's teenage gangs start fighting. For the 64-year-old pacifist pastor of St. Philip's Protestant Episcopal Church is one of the few people in the area who can persuade these youngsters to put away their zip-guns and switch-blade knives. For years, there was at least one slugging day right outside the parish-house door, but Shelton Hale Bishop is proud that now,

and ends some time after 11 p.m. Sometimes he devotes all of it to counseling troubled members (and nonmembers) of his predominantly Negro congregation. (There are about a dozen whites. The rest are Negroes, about 60 per cent of whom are descendants of immigrants from the British West Indies.) More than likely the tall gray-eyed priest will busy himself supervising the activities of 22 church groups. They include a branch of Alcoholics Anonymous, a youth

shy to stay for the coffee hour that follows. After hearing him explain the need for \$40,000 to pay for the organ purchased to celebrate St. Philip's anniversary, she rented one of the rooms in her four-room apartment and turned over the first ten weeks' receipts—a check for \$100. The organ will be paid for by July. Father Bishop is already working on his next objective: \$25,000 to equip the youth center.



Newsweek—A. Rollo

Father Bishop and 'his' children: Their youth center lacks equipment

in his parish, there are no more fights—and no more gangs.

This week St. Philip's is celebrating its 135th anniversary. And the 3,800 people in the congregation who make St. Philip's the biggest Protestant Episcopal church in the United States are proud, too. They are proud of their church and its accomplishments, and proud, particularly, of their rector.

Early Start: Shelton Bishop started a lifetime of service to St. Philip's at 7. As an acolyte he assisted at the Carrara marble altar in the church his father "practically designed himself," when in 1910 St. Philip's moved way uptown to its fifth building. After his ordination and time out with churches in Chicago and Pittsburgh, he returned to serve at St. Philip's altar, this time as curate. In 1933 he became rector, succeeding his father, the late Hutchens C. Bishop.

Father Bishop's day begins at 6:30 a.m.

center that plays host to 200 slum children every day, a credit union that loans parishioners some \$12,000 a year, and a mental-hygiene clinic. **P. 100**

Started in 1946 as a cooperative venture by Father Bishop, Richard Wright (author of "Native Son" and "The Outsider"), and Fredric Wertham, a psychiatrist (who is still in attendance every Tuesday), the Lafargue Clinic is now staffed by 34 trained psychiatrists, psychologists, and social workers, as well as a nurse, receptionists, clerks, and secretaries. All are volunteers. The 60-odd people who come each week for treatment pay only 25 cents a session.

Father Bishop complains that he cannot get to know everyone in his large congregation. This, however, hasn't lessened his influence. Recently, an old woman timidly confided that she had been coming to Sunday services for twenty years but had always been too

Ordination Set For Rev. Robert E. DuBose At Tuskegee Institute

TUSKEGEE INSTITUTE, ALA.—(SNS)—The Rev. Robert Earl DuBose, Jr., who has served six months as deacon in the St. Andrew's Church here, will be ordained to the Sacred Order of the Priesthood at ten o'clock Saturday morning, December 19.

The 26-year old minister-scholar is the son of Mrs. Lucy D. Pinkard of Birmingham.

The Episcopal Church has a threefold order of the ministry—bishops, priests and deacons. So that, at this time, the Right Reverend George M. Murray, with the assistance of the Rev. Mr. DuBose to advance Rev. Mr. DuBose to the second order of the ministry in the church. The Rev. Willis O. Henderson of St. Mark's Church, Troy, Alabama will present the candidate for the priesthood with the Rev. J. Clyde Perry of St. Mark's, Birmingham, preaching the ordination sermon.

The Rev. Mr. DuBose, who is a graduate of Fairfield Industrial High, Fairfield, Md.; St. Augustine's College, Raleigh, North Carolina and the Seabury-Western Theological Seminary, Evanston, Ill., after his advancement to the priesthood, will be able to administer the Sacrament of the Holy Communion to his congregation, which he was not permitted to do while he served in the diaconate.

Born October 9, 1928, the Rev. Mr. DuBose has a sister, Miss Gwendolyn DuBose, who is a teacher in the Chicago, Ill., public school system and a brother 1st Lt. Grover A. DuBose, who is stationed at Anchorage, Alaska.

Miss DuBose and Mrs. Pinkard plan to attend the ceremony.



REV. ROBT. EARL DUBOSE, JR.

Rev. Dubose Is Ordained Priest At Local Church

with Mrs. J. H. Bias serving as chairman of the ~~Committee~~ on arrangements.

Sunday morning Father Dubose celebrated his first communion service.

The Rev. Robert Dubose, vicar of St. Andrew's ~~Episcopal~~ Mission, was elevated to the priesthood at an impressive service last Saturday morning. The list of officials included the Right Rev. George Moseley Murray, suffragan bishop of Alabama; the Rev. J. Clyde Perry, vicar of St. Mark's Church, Birmingham, the Rev. Willis C. Henderson, vicar of St. Mark's Church, Troy, the Rev. Henry J. C. Bowden, chaplain at the VA Hospital, the Rev. Frank S. Person, III, vicar of Emmanuel Church, Opelika, and the Rev. M. S. Stevens, rector of Holy Innocents' Church, Auburn.

The high point of the service came when the Bishop and visiting priests laid their hands on the head of the kneeling ordinant in token of his elevation from the diaconate to the priesthood.

A sermon by the Rev. Mr. Perry traced the apostolic succession through the American Episcopal bishops back to the Church of England showed how the Rev. Dubose forms a new link in the chain which stretches back through the ages to the commission of the Lord to the Apostles. In his charge to the Rev. Dubose, Father Perry revealed that the ordinant had grown up in his church and had first informed him of his desires to become a priest.

Mar. 12-22-53
A 30-voice choir directed by Mrs. Ethel Hardy Smith and accompanied by Mrs. Adelaide M. Foster, organist, provided beautiful music for the occasion and rendered "Send Out Thy Light" by Gounod for the offertory.

At the conclusion of the ceremony, which was witnessed by some 200 persons including several members of the local Ministers Alliance, refreshments were served in the undercroft of the church by the Women's Auxiliary

N. Y. Church, Slaves' Haven, 187 Years Old

BROOKLYN, N. Y.—One of America's early churches, Bridge Street African Wesleyan Methodist Episcopal, now at Stuyvesant and Jefferson aves., observed its 187th anniversary Feb. 4-8.

Its founders banded together to worship at the street meetings of a British missionary in 1766 and was incorporated in 1818. The Rev. Jacob Portlock is its pastor now.

The church moved to its present \$500,000 temple of worship in 1938 from the building it occupied in lower Brooklyn from 1854 which at one time was used to hide slaves, who had escaped by the Underground Railroad, in its basement.

Harriet Beecher Stowe, Henry Ward Beecher, Harriet Tubman and Frederick Douglass were among the liberators who had contacts with the church. It produced two bishops and a United States Congressman.

Mrs. Miriah Watkins, 94-years-old who graduated from Hampton Institute with the late Booker Washington and was the oldest member of the church, died on the eve of the observance. The aged woman, who escaped from slavery on a Union gunboat during the early days of the Civil War, left a son, Henry; a sister, Mrs. Elizabeth Watkins; nine grandchildren; 22 great grandchildren and 10 great-great-grandchildren. She was born in Elizabeth City, N. C.

Bishop D. Ward Nichols of New York led those who participated in the celebration. Others were Revs. C. B. Crawford, Dr. J. Henry Carpenter, Revs. T. A. Harper, Sandy F. Ray, C. L. Franklin, Justices Myles A. Paige and Clarence Wilson, Dr. R. A. Hilderbrand and Presiding Elders W. L. Freeman, A. C. Clark and B. C. Briton. Arthur L. Funn of the AME Commission is chairman of the Bridge st. trustee board.

CHURCH UNIT MAPS EDUCATION PROJECT

Protestant Episcopal Group to Present Recommendations to Parent Committee in May

DONEGAN OFFERS PRAYER

Suggests It Be Used to Stress 'Civic Righteousness' City Boy Scouts to Be Honored

By PRESTON KING SHELTON

A subcommittee on a national program for a newly created Division of Social Education and Community Action of the Department of Christian Social Relations of the National Council of the Protestant Episcopal Church has drawn up recommendations and will present them to a general committee studying the project, it was learned yesterday.

The general committee, which is headed by Bishop William A. Lawrence of the Diocese of Western Massachusetts, worked a year on plans for the division before its formation was approved earlier this month by the council. It will meet at Seabury House, Greenwich, Conn., on May 18 to hear the subcommittee's suggestions as to a program. The council also has approved the appointment of the Rev. M. Moran Weston, assistant secretary of its Department of Christian Social Relations, to be executive secretary of the new division.

The subcommittee, of which Mrs. Theodore O. Wedell of Washington is chairman, will list three objectives and recommend four areas in which the division might operate to attain them. Among the latter is "integrity in human relations and public affairs." The others are in international, inter-group and economic and political relations.

The objectives, the committee



The Rev. Moran Weston

feels, should be:

¶To develop a greater awareness of the social responsibility of Christians.

¶To achieve an understanding of the religious basis of the interdependence of people and nations and of the practical facts that make this interdependence the critical factor in the contemporary world.

¶To emphasize the responsibility of Christians to seek and to effect reconciliation in areas of social tension and conflicts.

Suggested Prayer Offered

Bishop Horace W. B. Donegan of the Protestant Episcopal Diocese of New York has sent a suggested prayer to all clergymen in his diocese. He urged that this prayer "for civic righteousness" be used this week-end, "when we commemorate the birthday of George Washington, whose incorruptible integrity, unselfish devotion to duty and nobility of spirit gave him power and made him one of the noblest figures in history."

Bishop Donegan's action is based on the adoption last week of an interfaith resolution by twenty-two leaders of the Christian and Jewish faiths. The group also included two monsignori representing Cardinal Spellman. The prayer follows:

"Stir up we beseech Thee, O Lord, the hearts and wills of the people of our city that they may fearlessly contend against every evil; and so move them with a

sense of Thy purpose for the life and welfare of our community that all unrighteousness may be overcome: Reveal to us, O Lord, how we may work together for that civic righteousness which alone exalteth a nation; and make us worthy of the leadership entrusted to us as citizens of the greatest city in the world; through Jesus Christ our Lord. Amen."

Holy Cross Scene of Ordination

Pgh. Episcopal Diocese Ordains Three Priests

PITTSBURGH, Pa.—Special Sacrament and Ordination services were conducted at the Church of the Holy Cross Protestant Episcopal Saturday, March 7, when three young men were ordained into the Christian ministry.

The Rt. Rev. Austin Pardue, D. D., Bishop of the Pittsburgh Diocese, was ordinant and celebrant, and the Rev. Samuel D. Rudder is rector at Holy Cross.

Participating in the service were the following: the sermon following the processional, the Rev. S. D. Rudder; the preface to the Ordinal, the Rev. Oliver R. Floud; presentation of the Ordinals, the Litany and Suffrages for Ordinations, the Rev. Robert E. Merry; Examination and Ordination of Candidates, the Rev. A. Dixon Ridditt.

Candidates for ordination, Arthur James, presented by the Rev. Gilbert M. Watt; Sidney Baynes Parker, presented by the Rev. Samuel D. Rudder, and Percy M. Porter, presented by the Rev. John Porter.

Mr. Parker will deliver the morning sermon at Holy Cross Church Sunday, March 8. He was the only Negro candidate ordained in this class. The Rev. Robert E. Merry served as master of ceremonies and Henry B. Daft directed the music.

Episcopal Church Gets Second White Assistant Rector

NEW YORK — (ANP) — The minister of the diocese of South Florida, last year was appointed as assistant rector of St. Martin's Protestant Episcopal church which has a Negro congregation.

Rev. Dickson will be the second white person to serve as assistant at the church. The other is the Rev. Percy R. Deacon, a native of England who now is visiting in the diocese.

Another assistant is the Rev. Ernest E. Gayle, a Negro.

A Reporter Goes to Church

Youth Center Brings New Activity To Once-Dying Church In Detroit

9 Episcopal
**2,400 Youngsters
Now Members**

By ORA SPAID

Courier-Journal Staff Writer

Detroit, March 29.—Like many metropolitan churches, Trinity Episcopal Church of downtown Detroit was slowly but certainly dying two years ago.

Its membership had dropped to about 75, and on any Sunday morning only a couple of dozen persons would travel the 15 to 20 miles they lived from the church for services.

The few communicants could not begin to pay the upkeep on the giant church, its parish hall, and gymnasium. And only rarely were the many meeting rooms in use, most of the time the halls were empty and silent.

Courier Journal
Christian Effort Needed

It was not that a Christian effort wasn't needed in the church's neighborhood. Indeed, it was needed more than ever.

The street beside the church had given its name to the notorious "Myrtle Street Gang," a nationally infamous group of juvenile delinquents. The gang's record of arrests for larceny, vandalism, and more serious offenses was a major problem for Detroit police.

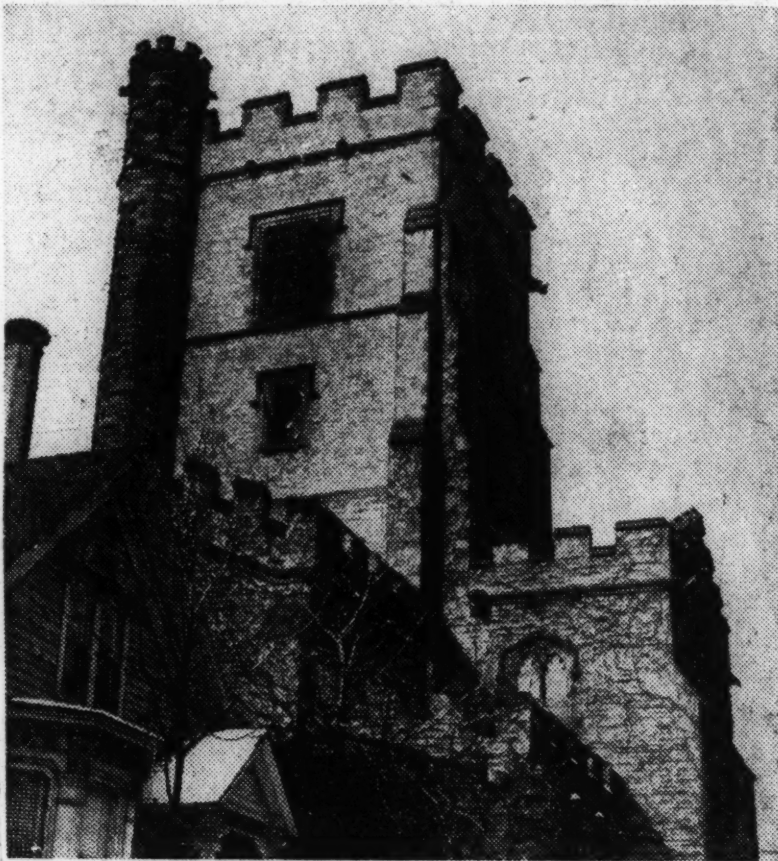
Like many other churches, Trinity saw its responsibility as reaching, along denominational lines, a wide and nebulous "religious community" that took in virtually the entire sprawling city.

But all that is changed now. It came about because the church, built by newspaper tycoon E. W. Scripps, decided to identify itself with its own neighborhood, to put Christianity to work at home.

Youth Center Opened

Through the Episcopal Department of Christian Social Relations, and with the help of the Knights Templar Commandery No. 1 and the Detroit Y.M.C.A., a youth center was opened in the church's parish hall. The Masons paid the bills and the "Y" guided the program.

Today the once-silent halls are rocking with activity seven days a week. More than 2,400 youngsters are members; they come from 200 different churches of



Detroit News Photo

TRINITY EPISCOPAL CHURCH IN MID-DETROIT

all denominations. They take part in 63 activities, from basketball to classes in Greek and Spanish to camping. A full-time staff of six and a committee of 28 laymen are kept busy supervising.

The youngsters are a true cross section of a neighborhood so often described by politicians as a "great American polyglot." They are white and black and yellow—Maltese, Greek, Mexican, Chinese, Anglo-Saxon. One member is the son of a Buddhist priest.

Backgrounds Wield Together

The diverse backgrounds wield together perfectly; the youngsters can't see much point in discrimination by skin pigmentation or geography. The center's director, a tough, popular red-head by the name of Ed Szwakop, says calmly, "If it can't be interracial, I won't touch it."

What has been the effect of the youth center? In two years, the number of arrests of delinquents in the neighborhood has been cut 52 per cent.

The former members of the Myrtle Street Gang are now one

of the center's five basketball teams; that have won 125 out of 135 games played. Some of the gang are now acolytes in the church, and all attend Sunday school.

Through the center's Mothers Club and several other parents' programs, adults have been drawn into the church. It now has 312 members, and continues to grow. By far the largest increase, of course, has come in the Sunday school.

Logical Culmination Seen

The Rev. John G. Dahl, rector, says, "The logical culmination in many instances among the unchurched is that children and parents quite naturally are grafted into the larger and richer life of Christ's family, the church."

When I visited the church last week, more than 100 boys and girls under 14 were attending an after-school Lenten service in the gym.

As I watched those children—from many denominations, races, and nationalities—praying reverently before a tiny altar, I had

the feeling that this is what had in mind for His church.

Race Bar Dropped By South Carolina Episcopal Assembly

CHARLESTON, S. C. — (NN-PA) — Colored congregations, by vote of the Diocese of South Carolina of the Protestant Episcopal Church, are being invited to apply for membership in the diocesan convention, the Right Rev. Thomas N. Carruthers, Bishop of the diocese, announced last Friday.

This diocese embraces the eastern part of the state and was the only one in the Episcopal Church in this country not now giving representation to its colored congregation, Bishop Carruthers said. He hailed the vote as "historic."

The annual diocesan convention just held at Cheraw, South Carolina, voted to drop the color bar. But the next convention will have to pass on any congregation presented for membership.

Bishop Dun Castigates Bars Against Negroes in Churches

The Right Rev. Angus Dun Episcopal Bishop of Washington, yesterday called for God's mercy on churches which do not admit Negroes to worship.

At an annual diocesan convention service at the Washington Cathedral, Bishop Dun, in one sharply phrased sentence, also struck at residential segregation, racial bars in restaurants, and drawing the color line in places of amusement.

His sermon, heard by ministers, vestrymen and convention delegates from the 94 parishes in the diocese, defended the principle that the Church should be concerned with the whole of life. "God is concerned with everything that affects the lives of His children," he declared.

Thus He is concerned with segregation, an example of the conflict between pure Christianity and the world, the bishop said.

"In the world, St. Paul said, there are all sorts of ugly, proud divisions and barriers between men. But 'in Christ' these divisions and barriers are overcome," Bishop Dun pointed out.

If St. Paul lived now, the bishop suggested "he might have said, in Washington, in Europe, in India, in Africa, there are barriers, boundaries, fences, ugly signs, some written and some unwritten—'You shall not cross that line.'"

Those signs say, the bishop continued, "you shall not live there, eat there, play there—yes, God have mercy, you shall not pray there!"

If the barriers were removed men could meet and "overcome their estrangement," Bishop Du declared.

Yesterday's service was one of preparation for the 5th convention of the Diocese of Washington, which meets today at St. Paul's Church, Rock Creek. Principal business will be the bishop's first report on the diocesan, authorized last year, to determine the need for new churches.

First Haitian Named A Bishop

PARIS, (BNS) — Msgr. Remy Augustin of the Montfortian Fathers has been named Titular Bishop of Tanuzi and Auxiliary to Archbishop Giuseppe Le Gouaze of Port-au-Prince, Haiti, by Pope Pius XII.

Bishop-elect Augustin, 43, is the first native Haitian to be elevated to the episcopacy. Ordained a secular priest, he joined the Montfortian Order in 1947 and has since worked in Port de Paix.

Haiti is divided into five ecclesiastical divisions: Port-au-Prince, which is the Metropolitan See; and the four suffragan Sees of Les Cayes, Cap Haitien, Gonaives and Port-de-Paix. There are 2,500,000 in the Republic of Haiti number 2,500,000, out of a total population of 3,100,000.

Father Divine Warns Life

Father Divine doesn't think much of the feature done by Life magazine (March 30) on his meeting in Philadelphia with Prophet Jones of Detroit. To show just how he felt about the article, Father Divine sent the following letter to editors of Life.

Sirs: . . . I wish you to know that I consider the article concerning me erroneous, unkind, unjust and derogatory. I do not receive gifts, and I have never received a gift. Mr. DeVoute did not present his estate to me, but to the Palace Mission Church for my use.

. . . Anyone that would speak derogatory or slightly critically of me is an enemy of democracy. Such kind cannot stand . . . they are undermining the foundation upon

which they stand and undermining their own enterprises organizations and even their individual families; for even their individual lives and the lives of their families are founded upon a powder keg, as so to speak, ready for an explosion. For it is written, ". . . behold the day cometh that shall burn as an oven; and . . . all that do wickedly shall be stubble . . . (Malachi 4:1).

I am a stone of stumbling and a rock of offense to all who hate righteousness and virtue. When they hate me they hate righteousness and virtue . . . Opposition to Christianity and true Judaism has no place in the Universal Utopian Democracy I am establishing and which has given millions the privilege of becoming as this letter leaves me—well, healthy, joyful, prosperous, lively, loving, successful, prosperous, and happy in spirit, body and mind and in every organ, muscle, sinew, joint, limb, vein and bone and even in every atom, fibre and cell of my bodily form.

Respectfully and sincerely, I am

REV. M. J. DIVINE, Ms. D., D.D.
(Better known as Father Divine)

Philadelphia, Pa.

P.S.: Hitler thought he could ignore me. Mussolini made a statement through his mouthpiece that the U. S. could never be the leader of the nations of the world because of Father Divine and his fifty million followers. They, together with Tojo, were allied in crime, opposing me, but it cost them their lives.

Father Divine fears truth, author states

Followers urged not to read book; writer, editor 'cursed'

By SAMUEL A. HAYNES from Mrs. Sara D. Harris, 202 Grove st., author of the book, "Father Divine, Holy Husband," which Father Divine and George Shively of Double-day and Co., NYC, who edited it, proclaimed last week against them brought blistering replies Father Divine, who was plain

George Baker of NYC before he tents.

became a powerful religious leader with world-wide "heav- in it were obtained after long ens," devoted 2½ pages of his and close association with mem- 48-page newspaper "The New- bers of the Divine movement. Day" for Saturday, Nov. 21, to "Father Divine and all of his he curse. close associates know that my visits and interviews were for

The Curse

These banner headlines ap- purposes of writing a book. peared on "The New Day's" from page 1.

"Re: the book, 'Father Divine, Holy Husband,' by Sara D. Harris. 'I curse all who believe or read its lies! Father Divine.'"

Heretofore when newspaper people had asked him, "Are you God?" the religious leader Mrs. Harris, a former director always replied by saying that his of public relations for the Chi- followers call him God. cago Urban League, and wife of

Now Says He's God

But in cursing Mrs. Harris, the publishers of her book, Double- day and Company, NYC, and all who republish or read it, Father Divine calls himself "God."

Here are direct quotes from "The New Day": "I curse you! Yes, I curse the unbelievers! I, God, in the name . . . But those of you of whom are of the truth and have heard the truth, know God is the only one that can actually curse."

Curse All Who Read Book

"Tell them I said it. I curse all that believe in the erroneous and slanderous and libelous arti- cles written by the malicious and antagonistic: . . . I curse them even unto death . . ."

"Believers, followers and others, I will curse you if you read it—now that you know I am God!"

"I hold the wealth of the world in my hands. I hold your life in my hands . . . and I curse you until the world shall end."

Author's Reply

Asked by the AFRO-AMERICAN Newspapers to comment on the "curse" Father Divine has proclaimed against her, Mrs. Harris said in an interview Friday night:

"Father Divine's intemperate attack upon me is because I refused to accept his divinity."

"It is without any justification. The book is an objective description of his activities and his followers."

Truth Not Challenged

"In none of his various statements does he challenge the truth of any of the book's con-

No Deception

"There was no deception involved. Father Divine and all others co-operated willingly."

"I was permitted access to records and correspondence and his followers were encouraged to talk freely."

Mr. Harris, a former director of public relations for the Chicago Urban League, and wife of Arnold Harris, chairman of the Essex County Intergroup Council, gave the AFRO a copy of a reply sent by George Shively, who edited the book to one of Father Divine's followers who objected to it.

Editor Flays Critic

Mr. Shively told the Father Divine follower:

"Here for the first time you have been lucky enough to get a biographer who tells the story of Father Divine with sympathy, truth and compassion, instead of with ridicule."

"Rather than attack Mrs. Harris with blasphemy and preposterous violence, you should get down on your marrow bone and thank her."

Father Divine Delivers Authoritative Curse

By GEORGE MONTGOMERY,

Staff Writer

Father Divine, the man half a million people call God, has laid one of the most fierce and dire curses of his thunderous career upon the heads of everyone having anything to do with a recently published book describing his rise and fame as a cult leader.

Carried in the Nov. 21, 1953 (A. D. F. D.) edition of "The New Day," his weekly paper, the curse is mainly directed at Mrs. Sara Harris, author of "Father Divine: Holy Husband"; Miss Harriet Crittenden, who helped her with the book, and Doubleday & Co., which published it Oct. 22.

Text of His Curse.

But the paper also warningly headlines him as saying, "I CURSE ALL WHO BELIEVE OR READ ITS LIES!" and the 3000-word text of the "Divine Prophecy, Prediction, Declaration and Ultimatum" is leveled at:

"The (book's) Writers, Publishers, Republishers and those concerned, All Publications, Readers, Sympathizers, Harmonizers, Believers, Critics, Followers, Preachers and Priests, as well as Nations and others that coincide with those lies published in that book."

From his Philadelphia headquarters heaven, Father Divine tells all these simply: "I THIS DAY, IN THE NAME OF ALMIGHTY GOD, I CURSE YOU BEYOND YOUR REASON TO GET CONSIDERATION WITH MERCY OR COMPASSION FROM ANYBODY! THIS IS JUDGMENT DAY."

"I AM A DYNAMO OF SALVATION, AND YET DESTRUCTION TO THOSE WHO CONTACT ME IN HARMONIOUSLY," Father, also a lover of capital letters, said as he bore down on the job of administering the malediction.

And so he cursed them, "without sympatheticness" and "down to the bottomless pit on earth."

But before they hit the pit, he said, they "WILL BE OBLIGED TO GO IN SORROW, MISERY, DISAPPOINTMENT AND FAILURE. MANY OF THEM WILL HAVE ACCIDENTS AND BE

BROKEN UP!"

And he added to his flock: "I will not CONSUME THEM OFF OF THE FACE OF THE EARTH IMMEDIATELY—A GOOD MANY OF THEM." Some of

these last will get a chance to see him first.

The attractive, well-cursed Mrs. Harris, a Montclair, N. J., sociologist and writer, evidenced no desire to accept the invitation today.

Author Keeps Sharp Eye.

Mrs. Harris, 31, and Miss Crittenden, a short story writer of 2 E. 30th St., spent about 10 weeks living at Father's "Country Seat of the World" in Philadelphia and are satisfied that they did an objective, truthful reporting job. So are most of the curse critics.

"When I ride the train between New York and Newark," Mrs. Harris said, "I keep on the lookout for Divine followers, people carrying 'New Day.' I wouldn't particularly like to run into any of them at this time. Father's curse has indicated to his followers that he's going to take care of me himself. I just hope they understand that's all!"

Divine fears truth, author, editor say

Book on former George Baker irks 'God', who hurls curse

By SAMUEL A. HAYNES
Editor, New Jersey AFRO

MONTCLAIR, N.J. — The "curse" which Father Divine proclaimed last week against them brought blistering replies

(Earlier Story Page 1)

from Mrs. Sara Drucker Harris, 202 Grove st. author of the book, "Father Divine, Holy Husband," and George Shively of Doubleday and Co., Inc., NYC, who edited it.

Father Divine, who was plain George Baker of NYC before he became a powerful religious leader with world-wide "heavens," devoted 2½ pages of his

48-page newspaper "The New Day" for Saturday, Nov. 21, to the curse.

The Curse

These banner headlines appeared on "The New Day's"

"Re: the book 'Father Divine, Holy Husband,' by Sara D. Harris."

Heretofore when newspaper people had asked him, "Are you God?" the religious leader always replied by saying that his followers call him God.

Now Says He's God

But in cursing Mrs. Harris, the publishers of her book, Doubleday and Company, NYC, and all who republish or read it, Father Divine calls himself "God."

Here are direct quotes from "The New Day":

"I curse you! Yes, I curse the unbelievers! I, God, in the name of the Father, the Son, and the Holy Spirit. But those of you who are of the truth and have heard the truth, know God is the only one that can actually curse."

Curse All Who Read Book

"Tell them I said it. I curse all that believe in the erroneous and slanderous and libelous articles written by the malicious and antagonistic . . . I curse them even unto death . . ."

"Believers, followers and others, I will curse you if you read it—now that you know I am God!"

"I hold the wealth of the world in my hands. I hold your life in my hands . . . and I curse you until the world shall end."

Author's Reply

Asked by the AFRO-AMERICAN Newspapers to comment on the "curse" Father Divine has proclaimed against her, Mrs. Harris said in an interview Friday night:

"Father Divine's intemperate attack upon me is because I refused to accept his divinity."

"It is without any justification. The book is an objective description of his activities and his followers."

Truth Not Challenged

"In none of his various statements does he challenge the truth of any of the book's contents."

"The facts and descriptions in it were obtained after long and close association with members of the Divine movement."

"Father Divine and all of his close associates know that my visits and interviews were for purposes of writing a book."

No Deception

"There was no deception involved. Father Divine and all others co-operated willingly."

"I was permitted access to records and correspondence and his followers were encouraged to talk freely."

Mrs. Harris, a former director of public relations for the Chicago Urban League, and wife of Arnold Harris, chairman of the Essex County Intergroup Coun-

cil, gave the AFRO a copy of a reply sent by George Shively, who edited the book to one of Father Divine's followers who objected to it.

Editor Flays Critic

Mr. Shively told the Father Divine follower:

"Here for the first time you have been lucky enough to get a biographer who tells the story of Father Divine with sympathy, truth and compassion, instead of with ridicule."

"Rather than attack Mrs. Harris with blasphemy and preposterous violence, you should get down on your marrow bone and thank her."

"You resent the plain truth that Father Divine is the ex-George Baker, with no more claim to being a god than any other simple man has, except that he has had the colossal gall to get away with it."

"Nobody grudges him that. Nobody says he hasn't done a lot of material good — as Mrs. Harris not only admits but asserts."

"Get busy and read the book instead of the squawks about it."

"Or read the thoughtful and honest reviews that have appeared all over the country, and quit complaining about the first square deal you have ever had."

FATHER DIVINE PUTS CURSE ON TURNPIKE

Special to THE NEW YORK TIMES.

PHILADELPHIA, Feb. 25—

Father Divine, Negro cult leader, today ordered his followers to stop using the New Jersey Turnpike until further notice.

A reprint of a sermon published in Father Divine's newspaper, The New Day, bore this front page headline: "Strike on Using New Jersey Turnpike Called by Father Divine." The sermon said, in part: "I am putting it on record as LAW and as ORDER.

"All of my followers *** to call strike on the New Jersey Turnpike. I will let them see and know, from a monetary point of view and from a business point of view, I have something to do with you.

"You will cease to spend your money on the New Jersey Turnpike such as all of my cars have been doing, giving them the patronage of our churches and church connections."

"The way was made through the Jersey Turnpike so that you could go a little faster and make a little more time on the turnpike. But *** I withdraw from them until further notice.

"If I bless anyone or anything it is blessed! And if I withdraw from anyone or anything, it is withdrawn from—the success and prosperity; and curse and disaster follows them!"

There was no explanation in the sermon for the ban, but one was offered by Col. Russell A. Snook, Superintendent of the New Jersey State Police. He said at Trenton that four automobiles containing Father Divine followers had been halted for speeding at seventy miles an hour on the Turnpike last Friday. The speed limit is 60.

Colonel Snook said that each of the drivers had been fined \$15 by a violations clerk at No. 4 Interchange, Mt. Laurel Township, N. J. Colonel Snook said he understood that Father Divine had been traveling in one of the cars.

Father Divine Orders Boycott

PHILADELPHIA, Pa. —(SNS)—Father Divine resents 'discourteous' treatment by policemen, and lack of recognition, and has proved it by ordering a boycott on the New Jersey Turnpike on which his auto

was halted for speeding a week ago.

The director of a network of "heavens" ordered the ban in a speech at one of his Philadelphia headquarters Wednesday, and was quoted by a spokesman as declaring to his huge following:

"You will cease to spend your money on the New Jersey Turnpike as all of my cars have been doing, giving them the patronage of our churches and church connections."

The statement declared the ban resulted from "the rude and discourteous treatment and a complete lack of recognition" by a patrolman who stopped his chauffeur-driven car. The state policeman charged his driver with speeding 60 miles per hour.

Father Divine's statement said he paid "under protest" a fine of \$15 each for four autos in his caravan making a trip from Newark, New Jersey to Philadelphia.

The statement continued: "There was no respect or recognition whatsoever for the father. The troopers escorted all four cars to the Camden-Philadelphia interchange where the same discourteous treatment was found."

Father Divine declared: "If I bless anyone or anything it is blessed! And if I withdraw from anyone or anything, it is withdrawn from—the success and prosperity and curse and disaster follows them!"

Meanwhile, the New Jersey Turnpike Commission, who said it had no idea what prompted the order, declared it would "press for a full explanation."

Father Divine Bars N. J. Pike to Flock

He Orders His Followers Not to Use Highway

PHILADELPHIA, Feb. 25 (AP).—Father Divine, religious leader who describes himself as "God," has ordered his followers to stay off the New Jersey Turnpike. He did not say why.

The announcement was made in Father Divine's weekly newspaper, "The New Day," which carried two-inch headlines proclaiming: "Strike on Using New Jersey Turnpike Called by Father Divine."

A spokesman at Divine headquarters said "None of us are worthy to speak for him," and added all comment must come from Father Divine himself.

The New Jersey Turnpike Commission said it had no idea what prompted the order and that it would "press for a full explanation."

The ban on turnpike travel was made in a speech this week by Father Divine at one of his Philadelphia peace missions. "The New Day" quoted him: "You will cease to spend your money on the New Jersey Turnpike such as all of my cars have been doing, giving them the patronage of our churches and church connections."

"The way was made through the Jersey Turnpike so that you could go a little faster and make a little more time on the turnpike. But I withdraw from them until further notice.

"If I bless any one or anything it is blessed! And if I withdraw from any one or anything, it is withdrawn from—the success and prosperity; and curse and disaster follows them!"

Divine Observes Wedding To White 'Spotless' Bride

PHILADELPHIA (AP).—The seventh anniversary of the marriage of Father Divine and his spotless virgin bride was observed here April 29-30 with devotional services, luncheons and banquets.

When Father Divine married his white bride seven years ago, she was a resident of Canada, and only 16 years old.

A notice of the anniversary observance first appeared in the New Day, official publication of Father Divine's church.

Father Divine Opens His Newest 'Heaven'

PHILADELPHIA, Sept. 10 (AP).—Father Divine showed off his newest "Heaven" today—a 23-acre country estate with a 32-room mansion and a swimming pool on Philadelphia's exclusive Main Line.

Followers of the Negro cult leader and thousands of curious visitors toured the suburban estate on the first day of a three-day dedication of "The Mount of the House of the Lord." Everyone was invited.

7th Wedding Anniversary

Father Divine, 'Virgin Bride' Set for Feast



Father Divine of Philadelphia and his "Spotless Virgin Bride" will relive this scene next week when they observe their seventh wedding anniversary.

PHILADELPHIA, Pa.—Father M. J. Divine and his "Spotless Virgin Bride" are celebrating the seventh anniversary of their "Marriage Feast of the Lamb" Wednesday and Thursday, April 29-30.

Banquets will be held at the varied Divine establishments during the two days of festivities.

INVITATIONS announcing the celebration advised the invited guests that there will

be no wedding anniversary presents, no gifts, no smoking, no drinking, no profanity, no obscenity, no vulgarity.

The guests are further advised that no donations or collections will be expected, but all guests are requested to donate for sleeping accommodations, the use of church cars, banquets and other refresh-

The religious leader said no anniversary presents are expected and that several devotional services are planned.

Father Divine To Hold 2-Day Marriage Feast

The Rev. M. J. Divine, better known as Father Divine, and his bride will celebrate their seventh wedding anniversary Wednesday and Thursday, April 29-30, in Philadelphia.

Father Divine has announced that the occasion will be marked by the "Marriage Feast of the Lamb."

Places at which the phases of the celebration will take place are the Unity Mission Church, the Nazareth Mission Church, the Divine Lorraine Hotel, and the Divine Tracy Hotel.

Father Divine

Calls Off Visit

Father Divine, Philadelphia religious figure, will not make an advertised appearance Sunday at Ponce De Leon Park, Police Chief Herbert Jenkins said Thursday.

Jenkins said the park had been engaged for the appearance, posters advertising the event had been placed around the city and a number of tickets sold.

A telegram from Robert Port of Philadelphia said Father Divine will be unable to appear June 28 at Ponce De Leon ball park due to slanderous remarks made about him. Jenkins said he knew nothing about "slanderous remarks being made about anyone."

Warns of Troubles

Father Divine Bans 'Life' From Heaven

PHILADELPHIA — A boycott on Life magazine was pronounced by Father Divine here last week following the publication of an article in the nationally circulated publication ridiculing the occupancy of the "Woodmont" mansion in near-Montgomery County.

The article was written by Peter Stackpole, correspondent of Life magazine, who attended the opening ceremonies of the mansion which has been designated as "The Mount of the House of Lord."

IN A letter to Publisher Henry Luce canceling the church's subscription to the magazine, and informing of the boycott, Father Divine pointed out other disasters which befell publications and journalists who ridiculed the Peace movement.

Among the incidents that Father Divine recalled were:

The death of Walter Winchell's mother and the columnist's subsequent illness which followed an erroneous report made relative to Father Divine.

The crash of the Dutch KIM Constellation on July 12, 1949, near Bombay, India, that destroyed thirteen top United States journalists, following a series of malicious articles against Father Divine.

The pollution of Far Rockaway Beach in New York by thousands of tons of tar from an unknown source after Father and Mother Divine were refused the right to swim there.

The death of Look's managing editor Jack Guenther, who was killed with fifty-one others in an air transport crash in Utah, as Father Divine was gathering evidence of prejudiced writings by Guenther.

The death of Edward P. Flynn, executive editor of the New York Post, in a fire from which he could have been saved.

The death of Harvey Deuell, managing editor of the New York Daily News, who was killed in an auto accident shortly after Father Divine had protested a series of articles in the News containing malicious and misleading statements.

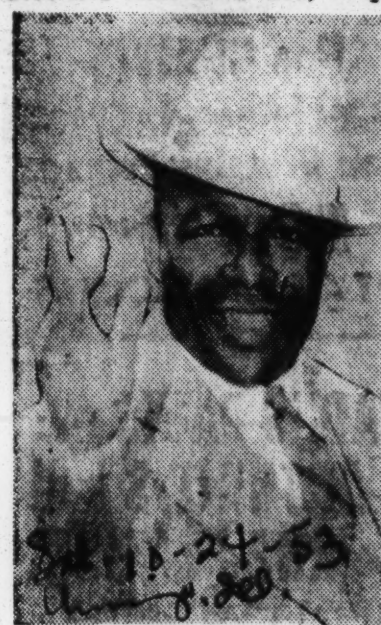
"I do not want anyone to die," Father Divine concluded, "but how can people live striking against and undermining righteousness and virtue?"

He told Luce the above incidents could be investigated.

Calls Self 'Son' Of Father Divine

DETROIT — The fabulous Prophet Jones last week hinted during an interview that he and "God" had an understanding during his visit last summer to Philadelphia.

Speaking of his visit to the headquarters of Father Divine who describes himself as God, Prophet Jones said:



FATHER DIVINE

"You might say it was like a father showing his son around a domain which was one day to become that of the son."

Newsmen here interpreted that as meaning that:

(1) Prophet Jones recognized Father Divine as god and regards himself as a disciple of the Philadelphia religious leader.

(2) That Prophet Jones is the heir apparent to Father Divine's kingdom.

'SOMETHING BIG'

While Prophet Jones listened at-



PROPHET JONES

tentively to this speculation on his statement, he denied that there was any definite understanding between the two.

He did say, however, that "something big is pending and that when the time came, he would reveal it. Said he:

"He invited me over there and I accepted the invitation. That's all there is to it. But as soon as God divulges to me the genuine reason that we two great spiritual leaders should get together, then I shall disclose such information to the public."

Father Divine was also reluc-

tant to lend credence to a current story that efforts are being made to bring both his followers and those of Prophet Jones into a line of support for the Republican party.

Divine said he had not heard or read the stories.

"But," he added, "if one of the major political parties should like to endorse the universal religious platform which I believe in, then my members around the world would be happy to support that party."

"However, it is to be understood that my kingdom is primarily for salvation of the soul, and is not political in its intentions at all."

GIFT FOR 'MOTHER'

Commenting on the visit of Prophet Jones to his "heaven," Divine said:

"I sent out invitations sometime ago to people around the world to see this wonderful place my people have here. Mother Divine and I welcomed Prophet Jones as we welcome all visitors."

While in Philadelphia, Jones purchased custom-made hats as gifts for Mother Divine, Divine's "untouched" wife, and Hobson Reynolds, noted Philadelphia jurist and Republican figure.

"There is something big coming up," Jones said in the interview this week. "As soon as God tells me, I shall tell the world. Right now, I am waiting for the Word."

Many Churches Changing Policies Of Segregation

NEW YORK — "The vast majority of church members still worship in congregations composed only of their own racial groups," Dr. J. Oscar Lee, director of the National Council of Churches' Department of Racial and Cultural Relations, said here this week.

Dr. Lee's report, issued in connection with the annual conference of the National Council of Churches' Department of Racial and Cultural Relations Sunday, Feb. 8, dealt primarily with problems and progress experienced by his department last year in the struggle for full citizenship rights for American minority groups.

Dr. Lee pointed out that during the past year the National Council of Churches and a number of church denominations have issued policy statements condemning racial segregation and discrimination, with the intent of changing practices along these lines on the part of churches and church people.

Renounce Segregation
The General Board of the National Council of Churches, in June, 1952, adopted a policy statement renouncing the pattern of segregation based on race, color or national origin as "unnecessary and undesirable and a violation of the Gospel of love and human brotherhood." The statement recommended that member churches of the National Council renounce segregation and discrimination.

The National Council of Churches' Department of United Church Women issued a separate statement at the annual meeting of its Board of Managers in 1952, urging "the inclusiveness of our Christian fellowship across denominational and racial lines," and recommending steps by which state and local councils of church women could reach this goal. A number of councils have reported action on this issue.

Other church bodies named by Dr. Lee as having issued statements denouncing racial discrimination and segregation during 1952 were: The Methodist Church, at its General Conference; the North Central Juris-

dictional Conference of the (Methodist) Woman's Division of Christian Service; the General Council of Congregational Christian Churches; the Baptist Convention of Southern California and the Lutherna Home Missions Conference.

Church Segregation Hit By Yale's Dean Of Divinity School

COLUMBUS, Ohio — The dean of the Yale Divinity School last week told a convention of Ohio pastors that the church is "the most segregated major institution in America."

"If racial segregation were outlawed in all the churches simultaneously," Dr. Liston Pope said, "there probably would be little immediate change in the pattern of church membership."

But he added that outlawing of segregation would result in "a profound difference in the psychological and religious atmosphere of the churches in the minority groups toward them."

Richmond Mission Drops Racial Bias

Ministers Vote To Set Up Integrated Church Program

RICHMOND, Va. — (ANP) — The 1953 Richmond Preaching Mission will be held during the entire month of February and there will be no forced segregation of the races, it was disclosed here.

the Richmond Ministerial Union.

The Rev. Charles Bradley Templeton, a member of the evangelistic staff of the National Council of the Churches of Christ in the U. S. A., will be one of the speakers on the mission program.

Richmond white ministers voted almost a year ago to hold unsegregated preaching missions on the same day that Norfolk white ministers voted to abandon their mission until such time as it could be held without segregation.

Richmond authorities have expressed the view that unsegregated audiences at the Mosque where the Preaching Mission will be held would not violate the Virginia Constitutional requirements calling for segregation because it would be considered a private affair.

In Norfolk officials have held the opposite opinion, insisting that the Preaching Mission at the Norfolk Municipal Arena would have to submit to the segregation of the races according to Virginia law.

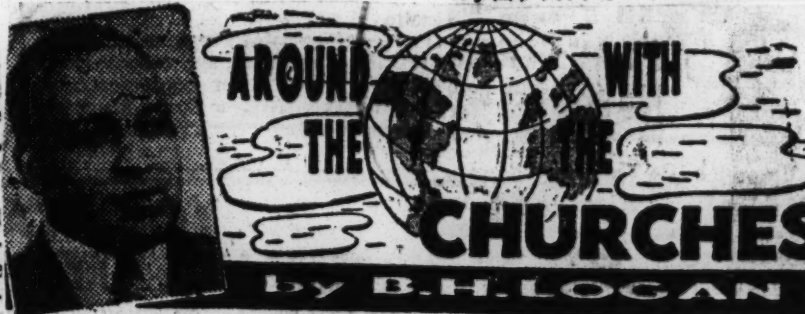
Since there will be no segregation in Richmond, it is expected that hundreds of Negroes will attend the services, and in substance it will amount to an interracial revival. The non-segregation feature appeals to Negro pastors who will not hesitate in many instances to encourage their members to attend the services even though no Negro speaker has been named on the program.

Japan, Korea and the Philippines, under the Women's Division of Christian Service, Board of Missions of the Methodist Church, is making an official survey of conditions in those countries. She will return by way of Hong Kong, Malaya, Burma, India, and Pakistan, to also observe conditions in those places.

Miss Billingsley's last visit to the Orient was in 1951. She was a missionary to Korea for thirteen years before World War II, and was with the Agricultural Extension Service of Arizona before she was elected to the staff of the Women's Division of Christian Service, Board of Missions of the Methodist Church.

This service group of nearly two million women maintains missionaries in twenty-eight countries; eighteen in Korea, twenty-eight in the Philippines and seventy-five in Japan.

TOKYO, Japan — The Christian Press of Tokyo reports that 22,500 applications have been received for Bible correspondence courses which that



Churches Raise \$5,000,000

SALISBURY, N. C. — As we stated many times that after having seen practically all the schools supported by our large denominations, we believe Livingstone College to be about the best "taken care of" college in the country.

The recent Founders Day observance at Livingstone was quite a success. The AME Zion supporters of education gave \$77,465 for Livingstone College which also includes Hood Seminary.

The Baptist, AME and the AME Zion are all "overloaded" with schools, but despite that fact, these three churches raised over \$3½ million for education last year. Wilberforce University and Virginia Theological Seminary and College received more than \$200,000 from their supporters for the two schools. The Negro church raised over \$5,000,000 for education each year.

The CME Church is also a strong supporter of schools for its constituents.

The church will be in a position to do more when we decide to buy less of the things we do not need and more of the things we need. For there is still a lot of truth in the saying that "Negroes buy what they want and beg for what they need." All hail to Livingstone College and the great

AME Zion Church for continued progress of pro higher education.

JACKSONVILLE,
When Bishop John Gregg died in Brewsters' Hospital here last Tuesday, the nation lost one of its greatest churchmen. The Bishop was loved by almost everyone who knew him.

The AME Church, in particular, and the Protestant Church in general, will miss Bishop Gregg. We do not believe that any other church leader in this country was more highly respected and was more widely known. He served as president of both Edward Waters College and Wilberforce University before his church elevated him to the bishopric. Peace to his ashes, for a great leader has died.

The result was that two Negro carpenters were hired and are now working and the sky did not fall because they are working. With the support of the church we can win our fight against segregation and discrimination. May the God see our plight and bless our fight for what is right!

NEW YORK, N. Y. — Margaret Billingsley, executive secretary of missionary work in

LOS ANGELES, Calif. — Seventh Day Adventists. When James T. Allen, reportedly the only Negro business agent in the building trades, was on a routine check of the job of constructing the White Memorial Hospital, a \$5 million project, he noticed that no Negroes were employed and was told that none would be hired. Allen, an alert agent, found out that the Havasted and Jensen Construction Company had most of the work of the

newspaper has been promoting to encourage this type of evangelism throughout Japan.

Of the total of applicants, 6,750 are college students and 4,615 are suffering from illnesses. The whole scheme is study the Bible by mail. This would also be a worthy practice for this country. For we study that we may serve. One of the most popular verses in Holy Writ is the one in Second Timothy which urges study. "Study to show thy self approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth."

BATESVILLE, Miss. — Our congratulations be transmitted to Bishop Stephen Gill Spotswood for the building program at Johnson Memorial Institute at Batesville.

It is another concrete sign of the program of the Negro church to support its own institutions. Bishop Spotswood is the type of man that we need in a leadership position.

A word of commendation is due Dr. D. F. Martinez, president of the school, for his broad outlook in the field of education. The program was presided over by the Rev. W. C. Audrey, who was assisted by the Rev. S. P. Trigg, pastor of Coleman Chapel AME Church, where the program was carried out prior to the parade which took them to the school's campus.

Bishop Spotswood recently opened a new church in Dallas, Tex. A large group of visitors came to Batesville from all over the Tenth Episcopal District over which the Bishop presides.

GREENSBORO, N. C. — The recent dedication of the United Institutional Baptist Church here was an inspiration to the entire community. The Rev. C. W. Anderson who came to the church in 1939 has done a fine job in leading this fine group of people.

This new edifice has an office, baptismal robing room, usher board room, twelve classrooms, an all-purpose room, communications and heating to accommodate downstairs audience and a public address system and a modernly equipped kitchen.

CAPE GIRARDEAU, Mo. —

The Rev. E. W. Perry, minister of Tabernacle Baptist Church, Oklahoma City, and vice president of the National Baptist Convention, USA, Inc., was the guest speaker in the evening session of the interracial services which lasted all day last Friday.

The Rev. Mr. Perry spoke in the Red Star Baptist Church of which the Rev. S. S. Borum is pastor.

Other speakers on program included Dr. Guy Bellamy, secretary of Negro work of the Southern Baptist Convention, and Dr. Courts Redford of the Southern Baptist Home Mission Board. Services were held in First Baptist Church (white), Dr. L. W. Cleland, pastor, Second Baptist (colored), the Rev. George F. Bell, pastor, and Red Star. Thus came to a close another Race Relations Day. Maybe after twelve months they will get together again.

PITTSBURGH, Pa. — We wish to express our appreciation for the many kind letters we have received recently from all over the country concerning what we had to say about gospel music and the leadership of the National Baptist Convention.

We do not have space to name everyone but we do want to mention a few such as the following: Dr. Jesse Jai McNeil of Tabernacle Baptist Church, Detroit; Everet P. Logan, deacon, Mount Calvary; Dr. George A. Singleton, editor of the AME Review; Herbert L. Dudley, president of the National Laymen's Organization of the AME Church; the Rev. Richard A. Lowe, public relations counselor, Detroit, Mich.; the Rev. Milton J. Perry, Staten Island, N. Y., and J. B. LaCour, Boston, Mass., and many others. All we can say is thanks for the comments, write again.

PITTSBURGH, Pa. — Dr. Clarence A. Burrell, director of Religious Education for the Pennsylvania Baptist Sunday School Convention, is doing a fine job in promoting the interest of the new revised standard version of the Bible.

Some people are making such foolish expressions about the Bible being a man-written version, all we ever had were man-written versions.

The men who gave us the recent version are certainly better prepared to give us a better version than we were given

some four or five hundred years ago. The discovery of dozens of manuscripts in recent years would certainly make that a definite conclusion. Dr. Burrell is doing a fine job in rebutting all types of unfair criticism.

Some by persons who have never given much time to a systematic study of the scriptures.

End Race Bias Churches Urged

BOSTON, Dec. 1 (UP) — Christian leaders from across the country today called for deeds — and not just words — to end racial segregation in America's churches.

"The present time is of crucial importance," declared a special section meeting at the Biennial Assembly of the National Council of Churches.

"In various situations and areas over the National sacrifice and bravery appear to be prerequisite in the adjustment of tradition to the teachings of Jesus," the report said.

REALISM STRESSED
The appeal was sounded, in numerous addresses and in various resolutions, as about 2000 representatives of 30 Protestant and Orthodox denominations worked to strengthen their joint fortress of faith.

Assistant Secretary of Labor J. Ernest Wilkins told the assembly that churches had given forth with "brave and inspired pronouncements" against segregation, but had been slow in putting the principles into "actual practice."

CHURCHES COMMENDED
The particular need, he said, is not to "become all excited about the moral issue," but "to deal realistically with the situation which now confronts us."

Similar views were expressed by special sessions of delegates, who said the Supreme Court ruling against segregation in the school gave the churches added impetus to reform their own domain.

Catholic Church Grows

The number of Roman Catholics in the United States increased by one million in 1952. The total number of Catholics in this country is now 29 million.

The Catholic church has increased its membership by one million every year since 1949.

But the total number of members of all the major religious bodies in the same period has increased only from 79 million to 81 million.

Here is a table that shows that some of the larger denominations are growing, others are standing still or declining:

	1952	1951	1950
All Religious Bodies	81,000,000	80,000,000	82,000,000
Roman Catholics	29,000,000	28,000,000	27,000,000
Baptists	17,000,000	16,000,000	16,000,000
Methodists	11,000,000	11,000,000	10,000,000
Presbyterians	3,000,000	3,000,000	3,000,000
Episcopalians	2,000,000	2,000,000	2,000,000
Jewish	1,000,000	4,500,000	5,000,000
Lutherans	4,000,000	6,000,000	6,000,000
Congregational Christians	1,000,000	1,000,000	1,000,000

Few would question that one reason for this growth is the increased liberalism on the part of the Catholic church, stemming directly from the Holy See in Rome.

In the north it has long been the practice for colored members to be welcomed in any Catholic church or parish.

The church's determination to spread this doctrine to the south has come from two sources recently.

Bishop Vincent S. Waters of Raleigh several weeks ago merged the white and colored churches at Newton Grove, N.C.

He followed this up last week with a pastoral letter telling all priests under his jurisdiction that "there is to be no segregation of races to be tolerated in any Catholic church of the diocese of Raleigh."

"Equal rights are accorded, therefore, to every race and every nationality as is proper in any Catholic church and within the church building itself everyone is given the privilege to sit or kneel wherever he desires and to approach the sacraments without any regard to race or nationality."

That Bishop Waters' action is shared by the 12 other Catholic bishops in the south was shown in a statement read before the Catholic Committee of the South.

"We sincerely hope," the bishops said, "that the day will come when the ideal of Christian brotherhood will displace all traces of the blight of racism."

"Let us Catholics, true to our convictions, set the pattern. The time for action is now."

The bold action of Bishop Waters and the comment of his fellow prelates are timely.

The showdown on that very question will be heard before the Supreme Court on October 12.

BROTHERHOOD AT WORK:

Segregation seen fading in churches

Even from the deep South are coming signs that the morality of discrimination in the nation's churches is being seriously questioned by ministers and churchgoers alike.

According to an article "The Shame of Sunday Morning," written by Howard Whitman and published in the August issue of *Rebeker*, American churches have lagged behind other agencies in wiping out discrimination.

However, Mr. Whitman quotes statements from a number of important church organizations and clerical leaders to prove that the situation is not without hope.

He cites the case of St. Andrew's Presbyterian church in Detroit where: "Pastor Sissel and his congregation have not merely opened the doors of their church; they have actively gone out into the neighborhood to get people in, Negroes as well as white."

In spite of this and several other notable examples, Mr. Whitman says:

"There is more Jim Crowism in America at 11 o'clock on Sunday morning than at any other time. We Americans have fought race discrimination in sports, in labor unions, in education — and have scored great victories. But one place where we can't seem to put the idea of human brotherhood across is, ironically, in church."

In viewing the overall picture Mr. Whitman said:

"A current survey of three denominations, embracing 13,579 shows that 9.8 include either Negroes or some other racial minority. As for the Negroes themselves, it is estimated that less than one per cent find themselves in churches where they worship side by side with their white brothers ...

"If Jim Crow's gaunt specter eventually is to be driven from the temple, young members of churches must do it, for they are the ones with the strength

Segregation Called Scandal of Church

EVANSTON, Ill., Aug. 21. — Christian leaders from many lands today were told that racial segregation is "the great scandal in the church, especially in the United States and South Africa."

The problem was laid before delegates to the assembly of the World Council of Churches with a suggestion that they search for its solution in "a calm Christian spirit."

Benjamin E. Mays, president of Morehouse College, Atlanta, said:

"The local churches permit secular bodies, such as the State and Federal courts, the United Nations, big league baseball, professional boxing, colleges, the public schools and theaters to initiate change in the area of race."

"But even when secular bodies initiate the change, local churches, Negro and white, follow slowly or not at all."

"It will be a sad commentary on our life and time if future historians can write that the last bulwark of segregation based on color in the United States and South Africa was God's church."

The address of Dr. Mays, a delegate and a Baptist, was prepared for delivery before representatives of 163 denominations in 48 countries.

'Segregated Christianity Must Go,' Dr. Mordecai Johnson Says

BY RAYMOND F. TISBY
MEMPHIS, Tenn. — (SNS) — Segregated Christianity must go if the Democratic nations are to continue in world leadership was the warning voiced by Dr. Mordecai Wyatt Johnson, distinguished president of Howard University, speaking at the formal opening program of S. A. Owen Junior College here Thursday night, Sept. 30 at Metropolitan Baptist Church.

Dr. Johnson asserted that any nation whose churches require or permit segregated worshipping of God is guilty of "blasphemy against God" and is committing "spiritual suicide" at a time when one third of the world's population is undecided between Democracy or Communism.

THIRD UNDECIDED

One-third of the world's population is in Democracy's corner, the speaker contended, another third, the Communists, and another third, nine out of every ten who are colored, are undecided, Dr. Johnson avowed.

This "undecided one third," most of whom have just freed themselves from the tyranny of colonialism and other types of exploitation by "Democratic Christians," are definitely not going to return to a system which carries it a dual standard, one white, one colored, of Christianity, the first Negro president of Howard believed.

WHITE CHURCH DYING

"Fortunately," Dr. Johnson elaborated, "the 'white' church is dying and it is up to us, the Negroes who left the balconies of the white man's church where we were fed spiritual crumbs, to hurry this death by letting the whites know that true Christianity preaches the brotherhood of man and not separation because of race."

Dr. Johnson, who blasted America's support of the French in the Indonesia crisis to help the French maintain their colonialism over that country's right to be free of domination by another, lauded the school (Baptist related) on its opening.

State Should Repeal Church Segregation Law

To the Editor:

For years it has seemed incongruous to me for our nation to proclaim to the world that we stand for "liberty and justice to all"; that "all men are created equal"; and that there are a "melting pot" for all races and nationalities while we practice discrimination.

Religiously speaking, it has hurt the cause of missions considerably. We send a missionary to Africa to tell the natives that God is no respecter of persons, that He loves them just as He loves us, then they respond with the logical question, "Then why do you Christians discriminate in your country?" They can read the news and they know our status on this matter. And so does the entire world!

Yet, when we consider mingling the races in our schools, we Southerners are naturally repelled. We know that Jesus, if He were here in the flesh today, would not discriminate between the black man and the white. Yet since He had the highest possible ideals, and not so sure that He would advocate mingling the children without a few safeguards. After all, isn't this more of a moral issue rather than racial? I personally would not object to my children attending school with colored children from a morally sound home of high Christian ideals. But I do object to their associating in any way with children who come from homes of lower morals. And, statistically speaking, the colored race just doesn't measure up morally, taken as a whole.

Perhaps that's our fault, and it could be remedied. We've been aloof too long. We Christians should take the initiative by opening our church doors to them. But we can't until our state law is repealed. If this were done, our preachers and Sunday School teachers could do the entire nation a service by educating on moral issues. I think we could do a better job than their churches can do, since a good many reports I've had indicate that many of them now regard church as a combination service and social! This start might help the situation somewhat by the time we integrate the children in school. But we'd still have to go one step further, since so many who need help the most refuse to attend church.

That step would be this: That we make it known that we will not tolerate any moral substandards in our schools, any of their activities, or when the children are coming and going from school. Expulsion from school is not the answer, except in extreme cases. But a new law, giving the principal of every school the right to require a pupil and his parents to attend the church of their choice, where a moral issue is involved (no matter how slight) might prove to be the solution, and it undoubtedly would help many whites too. The courts already do this for juvenile offenders. But we can't flood the courts with every school violation. It's going to take moral education on the part of those parents if we expect to do anything with the children.

It seems to me that this is the only fair Christian attitude to take on this matter. We, as a nation, owe it to our conscience

and national integrity to practice what we preach in regards to liberty and equality. Yet we owe it to our youth to give them protection against low morals infiltrating our schools.

Let the Christian churches lead the way by welcoming, by educating, and by spiritually uplifting the morals of this race. Then let us face the world with a clear conscience, a nation truly a melting pot as Heaven will be when all races gather with the Lord.

MRS. LILLIE MAE MASSIE,

1212 North 15th Street.

NEGRO AND WHITE CHURCHES ON MORAL SPOT SINCE HIGH COURT RULING REGARDING SEGREGATION

Lagging Christianity Must Eliminate Racial Distinctions in Names Used Under Old System of Separation

BLACKS HARDER HIT THAN WHITES

(By CARTER JEWEL)

WASHINGTON — (ANP) — The Supreme court decision outlawing segregated public schools has put both white and Negro churches on the spot, it was revealed here last week. Through the years, Negro church groups have identified themselves along racial lines as a result of the historic break between white and Negro church groups immediately after the Civil war.

But advanced religious groups are now calling for elimination of names and designations which place a denomination or church group in a particular race. The biennial general assembly of the National Council of the Churches of Christ in the U. S. A., took note of this weakness of the church at its meeting in Boston.

One Negro denomination, Colored Methodist Episcopal church, realizing the inconsistency of its name in today's movement to abolish racial lines in Christianity in America, has started action looking to a constitutional change in the name of the denomination.

The question came up in Memphis at the general conference of the denomination when Dr. C. H. Tobias, national leader of the denomination, suggested the name of the denomination be changed to Christian Methodist Episcopal church. The conference adopted a resolution in favor of the change, but it will have to be adopted by every conference in

church in 1916 because of racial prejudice and discrimination in the white church.

The controversy over slavery caused the denominations in the United States to split into northern and southern groups, and be-

cause of this situation Negro leaders began to organize their own denominations, districts and state associations, where discrimination along racial lines was not practiced, but these groups adopted a racial name for the development of the race in the only organizations where this was possible.

Man weakness of the Christian church, to which churchers referred at the Boston session, lies not in religious groups and denominations which are identified as Negro or which have only Negro churches on their rolls, but in the discriminatory practices and unChristian attitude which white churches and religions took on the question of chattle slavery. This left nothing for Negro churches to do but lay the foundation for churches and religious groups that could aspire to measure up to the high principles of the Christian religion.

The Negro church, which all these years have borne the name "Negro" have been more democratic and ecumenical than white denominations with no names suggesting a racial membership. White denominations that separated into southern groups over the issue of slavery, made it clear they favored slavery and that was enough to set them apart as white organizations. It was too plainly evident they were for white people only and for Negroes who would be slaves sitting in the galleries or attending separate services. It is the white church, and not the Negro church, that is on the defensive on the question of the racial limitation of their members.

To date, every conference which has been held since the Memphis meeting has approved the name for the denomination. To date, every conference which has been held since the Memphis meeting has approved the name for the denomination.

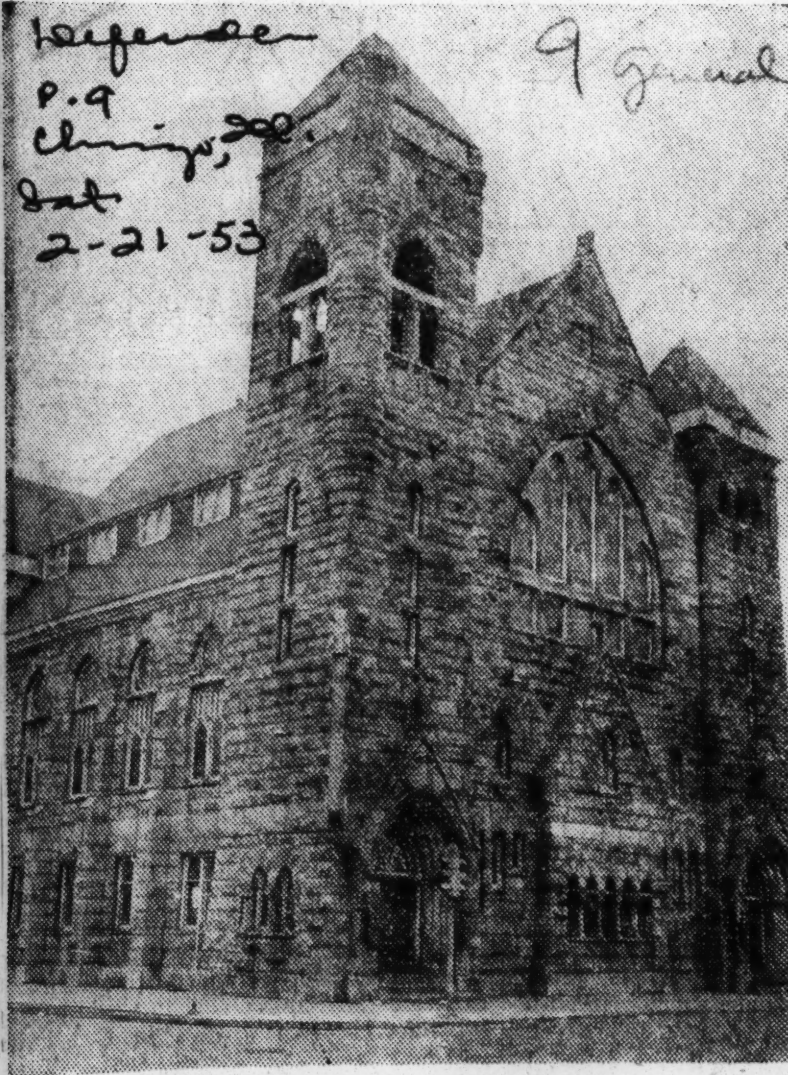
Five other religious organizations with only Negro church groups on their rolls are the African Methodist Episcopal, African Methodist Episcopal Zion, National Baptist Convention of USA Inc., National Baptist convention of America and central jurisdiction, Methodist church.

Race prejudice and racial discrimination on the part of white church leaders of all denominations, however, are the cause for distinct Negro denominations and church groups.

The AME Zion church was founded by Bishop V. E. Varrick because of discrimination in white Methodist churches. Bishop Richard Allen founded the AME

Chicago's Old Churches

Quinn 106-Olivet 92



QUINN CHAPEL AME CHURCH

By ETHEL PAYNE

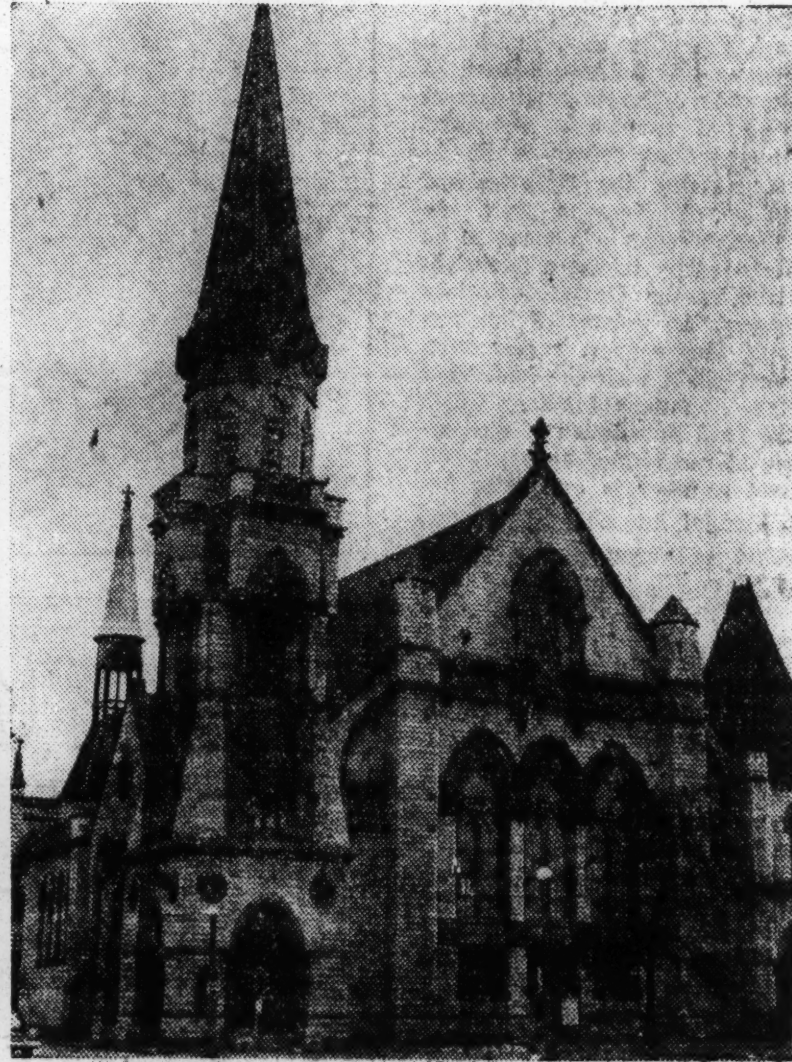
Negro churches began to appear in Chicago in the late 40's of the 19th century. However, records of the Wood River association, which is the second oldest Negro Baptist association in America, show it to have been organized in 1838. In 1848, the Illinois Baptist State convention, (white) reported "There is the colored association of 14 churches, nine preachers, six licentiates, and 243 members scattered over the state from Shawneetown to Galena and Chicago. Last year this associa-

tion sent one of the ministers on an agency to Liberia to examine and report on the conditions of the colony. He made a favorable report which is to be published."

QUINN CHAPEL ORGANIZED

Quinn Chapel AME church was organized in 1847. For a time it occupied a building on Wells st. In April, 1853, Rev. James E. Wilson, the pastor laid the cornerstone of Quinn Chapel church and school house at the corner of Jackson and Buffalo sts. The building was 40 by 60 feet and was constructed at a cost of \$3,000.

Xenia Baptist church was found-



OLIVET BAPTIST CHURCH

ed on April 6, 1850 by John Larmen and Samuel McCoy in the home of Mrs. Sallie Jackson. The Negro population of Chicago was at this time about 1,000. The Chicago Daily Journal commented to its readers. "The colored population of this city has a very neat edifice on Wells st. and it is crowded every Sabbath to its fullest capacity. . . We have rarely seen a better appearing congregation whether in point of apparel or decorum."

FUGITIVE SLAVES

Although the majority of the Ne-

also known as Zoar (Xenia was a corruption of the word) called its first minister, the Rev. H. H. Hawkins, of Chatham, Canada to lead its flock of 56 members. Thus was the early beginnings of religious life in Chicago from whence sprang the more than four thousand churches of today.

SLAVE MARRIAGES

There is evidence that there were confusing contradictions in Wood River association on the question of the legality of slave marriages. A resolution was passed stating "Resolved, that we believe the marriage of slaves to be morally binding, yet we do not believe it to be legal. We would, however, caution the churches to look well into the matter before they act."

The ritual of foot washing served to divide the Wood River association and Zoar church. The pastor voted against the practice while a lay delegate voted yes. This issue split the church and caused the pastor to resign. The year that the Civil War began, about thirty five of the members left Zoar and organized the Mt. Zion Baptist church, leasing a store on Clark st. near Harrison. In 1861, the two congregations reunited under the name of Olivet Baptist church. John Jones, one of the founders of Olivet, organized a terminal in his home which was one of the leading points of the underground railroad.

"BIG FOUR"

Four women members of Quinn Chapel, known as the "Big Four" were active conductors on the underground railroad. In October, 1850, Rev. George Johnson, pastor of Quinn Chapel organized a Liberty Association at a meeting in the church. The 300 persons who were present were formed into seven police divisions whose members were required to patrol the city each night to keep an eye on interlopers from the South who were intent on catching escaped slaves.

Prominent speakers including Frederick Douglass came to speak at the two leading Negro churches to stir up the militancy of the freedmen. They were strongly supported by wealthy white abolitionists. In 1860, when southern raiders accompanied by U. S. Marshalls swarmed into the city after fugitive slaves, the Daily Journal advised them "to strike for the North, for you are not safe until you stand on English soil where you will be free men and women."

Xenia Baptist church which was

The Facts About Segregation in the Churches

"There are approximately 6,500,000 Protestant (church members among) Negroes. About 6,000,000 are in separate Negro denominations. Therefore, from the local church through the regional organization to the national assemblies over 90 per cent of the Negroes are without association in work and worship with Christians of other races except in interdenominational organizations which involve a few of their bodies. The remaining 500,000 Negro Protestants, about 10 per cent, are in denominations predominantly white. Of these about 95 per cent, judging by the surveys of six denominations are segregated congregations and are in association with their white denominational brothers only in national assemblies and in some denominations in regional, state or more local jurisdictional meetings. The remaining 5 per cent of the 10 per cent in white denominations are members of local churches which are predominantly white. Thus only one-half of one per cent of the Negro Protestant Christians of the United States worship regularly in churches with fellow Christians of another race. This typical pattern occurs, furthermore, for the most part in communities where there are only a few Negro families and where, therefore, there are only on an average two or three Negro individuals in the white churches."

(Racial Policies and Practices of major Protestant denominations, by Frank Loescher—Research Study—1946, available in manuscript form at the office of the Dept. of Racial and Cultural Relations, The National Council of Churches, 297 Fourth Ave., New York 10, New York.)

The statistical table found on page 68, "The Protestant Church and the Negro," by Frank Loescher, published in 1948, indicates that 860 churches out of 17,900 to whom questionnaires were sent,

reported Negro participation in predominantly white churches. This indicates that 4.8 per cent of the churches in six communities reported Negro participation.

In a Cooperative study of 13,597 churches, 1,331 predominantly white churches in three communities reported membership or attendance by persons of one or more racial minority groups. This indicates that 9.8 per cent of the total number of churches in three communities are racially inclusive in membership or attendance (1952).

(See Article titled "Protestant Churches—Are They Racially Inclusive?" by Alfred S. Kramer, in The City Church, Vol. III, No. 2, March, 1952)—Motive.

Protestants' Membership of 52 Million Leads Combined Rolls of Other U. S. Faiths

More Americans belong to the Protestant churches than to all other faiths combined, according to a survey recently conducted by the National Council of Churches of Christ in the U.S.A. With 52,162,432 members in the various denominations, the Protestant bodies can claim a membership almost double that of the second largest group, the Roman Catholic Church, which has 29,241,580 members in the United States.

More than 161,884 Protestant clergymen are serving charges, as compared to 15,653 Roman Catholic.

Third largest is the Jewish faith, with 2,577 rabbis serving 5,000,000 members.

The Eastern Orthodox Church has 1,858,585 members and 724 clergymen. The Old Catholic and Polish Catholic Church lists 337,408 members with 285 clergymen serving charges and Buddhists claim 73,000 members in 47 churches.

While 88,000,000 Americans are identified with 250 religious groups, 98 per cent of them belong to 76 bodies.

Of the total number of Protestant churches only 15 have a membership of 1,000,000 or more. The Methodist Church leads with more than 9,000,000, followed by the Southern Baptist Convention with 7,373,000 and the National Baptist Convention, U.S.A., Inc., with 4,467,000.

Others in the top 10 Protestant groups are, in order of their size, the National Baptist Convention of America, the Protestant Episcopal Church, Presbyterian U.S.A., United Lutheran Church in America, International Convention of the Disciples of Christ, Lutheran Church—Missouri Synod and the American Baptist Convention.

No precise comparison is possible between Protestant and Roman Catholic figures. Most Protestant churches enumerate as members only persons who have attained full membership. Roman Catholics regard all baptized persons, including children, as members.

7th Annual Meet Of Fire Baptized Holiness



MRS. W. E. FULLER

The seventh annual Leadership Training Institute and Youth Congress of the Fire Baptized Holiness Church begins today with sessions to be held at Fuller's Tabernacle and Morris Brown College.

Mrs. William E. Fuller, Sr., will preside over the four-day institute which will be devoted to study, spiritual uplift, inspiration and fellowship.

There will be 19 district representatives with three bishops and eighteen presiding elders in attendance.

According to Mrs. Fuller the highlight of the institute will be the play to be presented by the New York District Chorus with 32 characters Friday night in the Morris Brown Chapel.

Among the church dignitaries scheduled to appear are Rt. Rev. William E. Fuller, Sr., Rev. L. R. Jackson, Rev. F. S. McDaniel and Dean William E. Fuller, A. B., STB, M. A.

TODAY'S SESSION

Today's opening session will be featured by an address by Bishop Fuller on "Fifty-Four Years of Glorious History," at the 11:15 a. m. session. Rev. C. C. Chiles will give the invocation. Scripture will be read by Rev. G. G. Gary. Church leaders and supervisors will be presented during the program.

At 3 p. m. today, class work will begin with Bishop Fuller, Rev. Chiles, Rev. Gary speaking on the "Discipline of the Church." Dean D. E. Fuller will discuss pastoral

theology. Prof. E. Z. Bowman will give a "Survey of the 400 Years Interval Between the Old and New Testament." Vocational Guidance will be conducted by Mrs. J. T. Jackson. Everyday English by Mrs. L. B. Moore and R. Ryalls.

EVENING WORSHIP

Tonight at the evening worship, words of welcome will be given by Rev. Benjamin Weldon Bickers, pastor of Mount Pleasant Baptist Church. Response will be Mrs. Janie L. Williams, Washington, D. C. The annual Youth sermon will be preached by Rev. Ralph Evans, Gainesville, Ga. Dean Fuller will speak on "The Perils of Youth."

More than 400 delegates from all parts of the United States, Panama and the Virgin Islands will participate in the leadership institute. The body was founded by Mrs. Fuller in 1946 in Brooklyn, New York. Chapters since then have sprung up in every church.

Sessions are scheduled through Sunday.

Saturday, August 29, will witness the crowning of "Mrs. Youth Congress" at 8 p. m. Youth For Christ Joy evening will climax the meeting.

Practicing What Their Husbands Preach

Wives in Mobile Are Samaritans

By ELLIE C. JOHNSON

start again in September. Then they will plan another year for cheering the needy in Mobile.

MOBILE, Ala.—The wives of the Interdenominational Ministerial Alliance are Christians, not only in word, but also in deed.

Though most wives have a heavy load of church work and many have large families, when an emergency arises some member of the Ministers' Wives will call and offer help instead of waiting until the group is asked to give.

By being such good Samaritans they are practicing daily what their husbands preach.

A FEW years ago when a set of triplets was born to a young Mobile woman of Prichard whose husband was temporarily unemployed and who had other children in the family to support, the wives gave a sack-contribution to help out.

Very recently the members amassed a great many toys and decided to act as foster mothers and fathers to the unfortunate children at the City Hospital.

Last Thanksgiving and Christmas the members sang hymns and carols and carried gifts and foodstuffs. In addition to this, they placed much interest on their cancer donation. They also contributed to the Community Chest and the Million of Dimes.

MEMBERS of this active group are Mesdames L. R. Swanson, president; D. L. Motley, vice president; L. M. Gill, secretary; P. L. Brown, assistant secretary, J. J. Smith, treasurer; H. H. Smith, H. P. Henderson, Oliver, J. C. Carstaphen, Graves, Agnes Watts, G. Jones, Holloway, Moore, C. C. Suggs, A. L. Coleman, chaplain; A. J. Stokes, T. E. Williams, E. B. Owen, M. C. Batts, reporter; B. B. Williams, G. Hayle, G. Howze, M. Johnson, H. Lee, A. Morgan, M. M. McCree, H. B. Palmer, D. Petterson, M. Tunstall, I. Watts and L. Williams.

This group disbanded in May for the summer. Meetings are to

Jehovah's Witnesses Seek Homes

NYC Can't House 125,000 Delegates To World Assembly

One of the most democratic religious organizations in the country is seeking rooms in five New Jersey counties to accommodate hundreds of thousands of its delegates who will be in New York in July for its world assembly.

Four thousand members of Jehovah's Witnesses are canvassing homes in Essex, Bergen, Union, Hudson and Morris counties for accommodations for delegates of all races, creeds and nationalities from 90 countries—many of them coming to the USA for the first time.

Two representatives of the Witnesses told the New Jersey AFRO-AMERICAN last week that 25,000 ministers and their families will be accommodated mostly in a "trailer city" being constructed on farm lands in New Market, N.J.

Build Trailer City

ark congregation of Jehovah's Witnesses, ingdom Hall, 352-13th ave., are spending their spare time evenings and weekends assisting in the construction of "Trailer City" at New Market, N.J. on the old New Brunswick rd.

Raymond Dupuis, the presiding minister and these members have volunteered their services free to help build the housing center for delegates to the world assembly scheduled for July at Yankee Stadium, NYC.

"With 100,000 guests pouring into the New York area from 90 countries we had to do something to counteract the housing shortage." Mr. Dupuis pointed out.

"Already 70,000 persons have written in for accommodations and 2,000 have asked for trailer and tent space in the city that has just begun to be laid out.

"A construction shed and the administration building have already been erected. The big job at the moment is the construction of a laundry building and buildings for food stores.

"The laundry is one of two buildings that will be erected, each 16 by 100 feet and containing 34 washing machines and 30 ironing boards each.

Bible Talks

"These are some of the conveniences that are being arranged for residents of the city during their short stay."

It is expected that the trailer city will be connected by direct wire to Yankee Stadium so that the Bible talks being given as the featured part of the assembly program will be heard by all who are unable to attend the sessions.

JEHOVAH'S WITNESSES

Missionaries Among First of 125,000 to Attend World Meet

By EVELYN CUNNINGHAM

NEW YORK—After four years of missionary work in a small African town where life is practically primitive, food is scarce, conveniences are nil, Mr. and Mrs. Frank J. Faust are "happy to have the privilege" of doing the work they're doing.

The Fausts are in New York for the annual assembly of Jehovah's Witnesses, meeting in Yankee Stadium, July 19-26. More than 125,000 persons are expected at this world convention of the Watchtower Society.

Delegates from all parts of the world and all over the United States are already pouring into the city.

THIS IS the Fausts' first trip back to New York since they were assigned to Cape Palmas, Liberia.

Quietly and persistently, they have conducted their Bible studies, congregational meetings, "back-calling," and street work, until they have seen their numbers multiply.

Like most Jehovah's Witnesses Mr. and Mrs. Faust are converts. They came to the Watchtower because "it taught us the truth;

it gave us things that we had never gotten from other religions."

MR. FAUST became associated with the Watchtower in 1936, she in 1942.

In 1947 both were sent to the Watchtower School of Gilead, in South Lansing, N. Y., where they took a six-month course in training for missionary work. Both were sent to Baltimore where they preached and worked for two years; then they were assigned to Liberia.

During the first year and one half, they worked in Monrovia, a relatively modern city; then they went to Cape Palmas.

IN THE LATTER town, the Fausts found their primary problems—food and transportation.

They subsist on a steady diet of palm butter, with meat in it—if they could get meat—sardines and rice. For vegetables, they eat potato greens, or leaves from the sweet potato vine. This menu is varied only in the order in which it is served.

Twice a month, a boat comes in with fish. And, as the Fausts say, "if you can reach the boat in time, you can get some fish. But we never seem able to beat the natives to the boat."

ONCE EVERY two or three months, beef arrives by boat.

There is no running water, no gas or electricity. Water is obtained from an open well. Then it must be boiled, strained and cooled.

The Fausts, like all Jehovah's Witnesses missionaries, receive no salaries and make no collections. They live under an allotment from Watchtower headquarters.

Both have had malaria and she has had several types of the disease. While in New York she expects to undergo treatment.

THE WONDROUS thing about this couple is how happy they are in their work, how they seem not to care about the conditions under which they live in Cape Palmas, how at peace with themselves and with the world they are.

They hold the Liberians in high regard. As she says, "They are a very fine people. We made a lot of friends there and we are anxious to get back."

Perhaps that is the kind of outlook on life that is bringing 125,000 persons from every corner of the earth to the Watchtower convention.

WITNESSES' EXTOL MISSIONS IN AFRICA New York, N.Y.

68,448 at Stadium Hail Word
of Gains Despite Opposition

From 'Orthodox' Faiths

Sat. 7-26-53

A near-capacity crowd of 68,448 Jehovah's Witnesses crowded Yankee Stadium yesterday to pay tribute to their mission work in Africa.

Speaking in sunshine that contrasted markedly with the torrential downpour on Thursday, "branch servants" from ten African nations gave glowing reports of their "witnessing."

Despite opposition from what they called "orthodox" missionary bodies, the speakers maintained that their ministry was slowly but surely growing in influence as well as in members.

A "branch servant" from Egypt drew chuckles from the crowd when he reported that a clergyman representing one of the major faiths was forced to resort to a "door-to-door" campaign in opposing the work of local Witnesses. Door-to-door preaching is a key technique used extensively by the members of the sect.

A Witness from Northern Rhodesia reported that many "brothers" in Africa often traveled hundreds of miles through lion-infested bush country to attend congregational meetings.

Convention Closes Tomorrow

The eight-day New World Society Assembly will end tomorrow with a closing address by Nathan H. Knorr, president of the Watchtower Bible and Tract Society (Jehovah's Witnesses), entitled "After Armageddon—God's New World."

Witnesses contend that in 1914 Christ took power in heaven and cast out Satan. "Great troubles" then ensued, to be resolved only in Armageddon, a universal war between good and evil with good triumphant and only the faithful permitted to enjoy everlasting life.

Society officials confidently predicted yesterday that tomorrow's closing-day attendance would break all previous records.

In addition to the 68,448 Witnesses in the stadium yesterday,

12,600 heard the proceedings in overflow tents adjacent to the ball park and 39,629 listened over a telephone-line hook-up at the tent and trailer city at New Market, N. J.

A total of 44,690 Witnesses is registered at the temporary city in Piscataway Township. Police Chief Arthur H. Schlusener announced that he would propose to the Township Committee that in the future the number of visiting Witnesses be limited to 10,000.

Registration topped the original estimates of both the police and the Witnesses. Before the convention, it was expected that 31,000 would stay in New Market. The 44,690 figure exceeds the population of Perth Amboy (41,291), largest city in Middlesex County.



Mr. and Mrs. Frank J. Faust, missionaries for Jehovah's Witnesses.

5000 Negroes Were Among Delegates At National Meeting

NEW YORK, Aug. 10 — Many sections of the south were well represented by Negroes at the annual gathering of Jehovah's witnesses here last week. This cult has attracted many Negroes in all parts of the south and in other parts of the nation.

About 350 members of the faith attended the sessions from Richmond with a sizeable number of Negroes in the group. Norfolk was well represented by Negro Jehovah's Witnesses. A member of the faith said last week that more than 100 Norfolk Negroes attended.

Of the 83,000 or more Jehovah's Witnesses who attended the convention here, more than 5,000 were Negroes. An estimated 2,000 were from the south. Jehovah's Witnesses take seriously the Bible Passage, "Ye are my witnesses saith Jehovah, and I am God." Isaiah 43:12.

They are also greatly influenced by the passage "Ye shall be witnesses unto Me — unto the uttermost parts of the earth."—Acts

1:8. Jehovah's Witnesses have no time for racial discrimination or racial segregation. No one paid any attention to races, creed or color or nationality at the convention here except to extend a warm welcome to such newcomers. The group boasts of at least 500,000 members around the world, and 75,000 or more of these are Negroes.

They are under the direction of the Watch Tower and Tract Society which has headquarters in Brooklyn. It is governed by a group of 402 persons in 29 countries.

Africa's Witnesses Take Over Powwow

Sunny skies were a relief today to the Jehovah's Witnesses who gathered in Yankee Stadium for the sixth day of their eight-day international conclave.

A doughty 42,110 of them endured yesterday's downpour, huddling in raincoats under umbrellas, and beneath the mezzanine and upper grandstand tiers of the Stadium to celebrate "Asia Day."

Today was scheduled as "Africa Day," with Witnesses from that continent describing their missionary activities there. Yesterday's cascade from the

heavens short-circuited loudspeakers for 30 minutes, delayed a pageant presented by Asiatic members of the faith, created a drainage problem around the 11 dining tents adjacent to the ball park, but nonetheless left the delegates in quiet, good humor.

Their general counsel, Hayden C. Covington, said in an address that majority members of the U.S. Supreme Court are not "liberal toward liberty."

He has argued 41 cases before the supreme tribunal, the Witnesses having become involved in litigation because of their refusal to salute the flag, pledge allegiance to this country or submit to a draft.

Speaking of the majority of justices, Mr. Covington said sharply:

"They said a citizen could have his rights taken away by a board on secret evidence. This can be done on hidden reports by unknown people. You never see them. You don't even know their names.

"So now you're worse off than the ancient Romans. The court dropped the country into the dark pit of history and fixed standards of fairness lower than those of ancient Caesar in the days of Jesus."

'WITNESSES' TOLD TO ACT WITHIN LAW

Counsel Enjoins Them to Know Rights, Then Be 'Cautious, Innocent and Fearless'

Hayden Cooper Covington, chief counsel for the Jehovah's Witnesses, urged members of the sect yesterday to bear their rights under law so they could be "cautious as serpents, innocent as doves, and fearless as an armored tank" in prosecuting their beliefs through-out the nation.

Mr. Covington addressed 69,434 Witnesses gathered in Yankee Stadium for the third session of their eight-day New World Society Assembly. An additional 56,158 heard the speech in overflow tents near the ball park and in a trailer and relief tent city at New Market, N. J.

Members of the Watchtower through Sunday. At 10 A. M. to Bible and Tract Society, the official name of the Jehovah's Witnesses group, frequently have tangled with the law for failure to salute the flag, refusal to bear arms on the grounds of conscience and for

distributing literature in violation of local ordinances.

Mr. Covington has handled an annual average of fifty court appearances for the society and has argued forty-one cases before the United States Supreme Court.

Tactful Aggression Urged

In his address, directed in the main to "branch servants," or national leaders, the lawyer enjoined them to be practical, tactful and yet aggressive and zealous.

"Know what you can do," he cautioned, "and find out how far you can insist on your rights."

Mr. Covington explained that in some countries "it is absolutely illegal" for Witnesses to preach on the streets or to pass out handbills. "So go slowly," he advised, "and investigate the lay of the land."

In all instances of "difficulty," he urged immediate communication with the Brooklyn headquarters of the society for further instructions.

If any "court fighting" is to be done in foreign countries, Mr. Covington suggested that it be handled by local "brothers" who cannot be expelled from their own land.

He emphasized that a missionary who is banned from a country can be of little further help in that area. "We don't want him to be forced to leave so the flock will be devoured and scattered by the wolfish officials and the foxy clergy," the lawyer observed.

Underground Unit In Siberia

At a morning session yesterday, Konstantin Swirid of Cleveland told a meeting of 144 Witnesses of Russian extraction that the society was operating an "underground" in Soviet Siberia.

Later, two civilians and a lieutenant from the United States Naval Supply, Research, and Development Facility in Bayonne, N. J., visited the assembly's kitchen on the second floor of a garage at Cromwell Avenue and East 157th Street, across the street from the ball park.

Lieut. Joel Rabinowitz, assistant commissary research officer at the Bayonne depot, said the all-volunteer kitchen staff was "doing a remarkable job in efficiently running a large-scale feeding operation." The kitchen feeds 50,000 persons daily in a cafeteria-style production that requires thirty-five butchers and a staff of 125 cooks and helpers.

The naval officer said his purpose in visiting the kitchen was to investigate a temporary feeding project that might be applicable to such Navy problems as disaster relief.

The Assembly will continue a mass baptism ceremony will be held at the Riverside Cascade Pool, Broadway and 134th Street.

Dr. P. A. Bishop Elected Lott Carey Group Head

BY S. R. JOHNSON, JR.

BALTIMORE — Dr. P. A. Bishop, of Rich Square, was elected president of the Lott Carey Baptist Foreign Mission Convention, the world's leading Negro Baptist group, here Thursday afternoon, September 3, at the regular business session of the organization in its fifty-sixth annual session here at the First Baptist Church that opened on Monday, August 31, and closed on Friday night, September 4 with the honorable Clarence L. Simpson, Liberian Ambassador to the United States, giving the closing message to the more than 2,000 messengers and visitors from twenty-four States, four foreign countries and the District of Columbia. Rev. Dr. Bishop is also president of the North Carolina Baptist Convention and has several other top Baptist posts both on a state and national level.

secretary of the convention, a total of \$114,919.81 was raised from all sources for the year 1952-53. Funds were spent for mission work in Haiti, Liberia, China, India and South America.

COLLEGE HEADS PRESENT

Presidents of Virginia Seminary, Shaw University and Virginia Union University were present. Presidents M. C. Allen, William T. Strassner, and John Ellison each made a strong appeal for trained religious workers to combat the troubles and conflicts in the world today.

RETIRING PRESIDENT SPEAKS

Dr. Ulysses G. Wilson, retiring president of the convention in his annual address declared that "the missionary task of the church is becoming more and more difficult, and its sphere of activity will gradually be reduced to nil unless the Church can achieve its initiative and its greater nobility. The assurance of the Lord Jesus Christ is our only hope", the retiring president concluded.



DR. P. A. BISHOP

In the presidency of the Lott Carey convention, which has the largest membership of any Negro Baptist group in the world, the Tarheel churchman succeeds Dr. U. G. Wilson, pastor of Zion Baptist Church, Portsmouth, Va.

\$114,000 COLLECTED

According to the annual report of Dr. Wendell C. Sommerville, Washington, D. C., executive

AFRO president, Liberian ambassador among Lott Carey convention speakers

Dr. P. A. Bishop Elected Head Of Lott Carey Mission

By S. R. JOHNSON Jr.

BALTIMORE

Liberia is a land of great opportunity and if I were a young man seeking to make a place for myself in the world I would go to Liberia.

That is what Carl Murphy, president of the AFRO-AMERICAN Newspapers, told more than 2,000 delegates assembled here at the closing session of the 56th annual session of the Lott Carey Baptist Foreign Mission Convention in Douglass high school, Friday night.

Mr. Murphy, who addressed the assembly briefly after Clarence L. Simpson, Liberian ambassador to the United States, brought the closing message, told the delegates of his recent trip to the little republic as a personal representative of former President Harry S. Truman.

Lauds Staff In Africa

He said the trip gave him an opportunity to see the work that is carried on by the convention. "Your contribution to missions is one for which you need to be proud. It is well supervised and the workers are of a high type," Mr. Murphy said.

"Education and evangelization went hand in hand with the founding of my country," Ambassador Simpson told the convention. "My country is proud of this convention. Your work meets a definite need."

Leaders Christian Men

Emphasizing the importance of Christianity, the ambassador stated that from President Roberts to President Tubman, our leaders have been Christian characters and God-fearing men. As a people we have endeavored to honor God and through His beneficence, we have been spared, blessed and have prospered as a nation.

He added:

"The Baptist church in Liberia is of particular interest because it stems entirely from the colored race and has been and continues to be sponsored by the National Baptist Convention, Inc. which, we are aware, consists of U.S. Baptist church organizations with more than four million members.

"Unlike most of the other churches established in Liberia, support for the Baptist missions comes mainly from colored people and colored organizations in the United States, such as this convention.

"For this reason I am delighted to be here to share a small part with you on this program, thereby demonstrating the continued interest which the government and people of Liberia have in your missionary enterprise in our republic.

A Conquering Church

"If the church is to be a conquering force, it must continue taking its rightful place in the world.

"Its leaders and members, without exception, must actively assist in lifting the darkness of selfishness, of national and international distrust, of hate and irreligion, so that mankind might behold the joyous brightness of Mount of the Beauatitudes."

In conclusion, Ambassador Simpson pointed out that the destiny of the church entails a heavy responsibility and "we must pray for strength, wisdom and imagination to meet the challenge which today faces Christian men and women all over the world.

"We shall need not atomic armaments," he asserted, "but the spiritual weapons to which Christian men and women have always resorted in time of crisis—the armor of hope, the sword of honor and the shield of faith."

To Petersburg Next Year

Dr. E. C. Smith of Washington preached the closing sermon from the subject, "Carry Along a Little Honey."

Dr. Wendell C. Sommerville, executive secretary of the convention, reported that this year's session was the greatest yet and that contributions of more than \$114,000 is the largest reported in the history of the organization.

Next year's session will be held at Petersburg, Va.

M. Simpson did not comment on the South African situation in his talk Friday night.

Highlighting the Thursday session was the installation of the newly elected officers for the coming year. Those installed by

the Rev. D. C. Rice, pastor of Union Baptist church, Montclair, N.J., included:

The Revs. J. J. Freeman, Norfolk, Va., assistant secretary; J. B. Henderson, Norfolk, Va.; statistician, and A. W. Brown, Richmond, Va., treasurer.

Progress In India

Delegates learned of the progress of the Lott Carey Mission in India from Mumtoz Nelson, New Delhi, India who spoke Friday morning on "The New India."

Friday afternoon, a symposium on "Meaningful Missions" was held at Enon church at 3 p.m. under the direction of the Rev. J. H. Billups, Montclair, N.J.

Those participating were:

The women's auxiliary of the organization held a panel discussion Friday on "World Christianity."

Friday afternoon the women learned of their missionary work from four ministers: the Rev. J. H. Hayes, McKeesport, Pa.; W. R. Strassner, Shaw university; Rudolph Cross, superintendent Haitian Mission Lott Carey convention, and Charles G. Washington.

Expenditures for the year amounted to \$89,000, leaving a balance of \$25,000 at July 31, 1953.

By CARTER JEWEL

BALTIMORE, Md. (ANP) — Dr. P. A. Bishop of Rich Square, N. C., was elected president of the Lott Carey Baptist Foreign Mission convention here Thursday, Sept. 3. He succeeded Dr. U. G. Wilson of Portsmouth, Va.

Mrs. W. J. Ransome of Richmond, Va., was re-elected president of the woman's auxiliary of the convention. The convention held its 56th annual session at Enon Baptist church.

Jacques Leger, Haitian ambassador to the United States, told Lott Carey delegates and visitors Wednesday night in the auditorium of the Douglass high school that his country was not opposed to the appointment of a Negro ambassador to Haiti.

Leger said Haiti has a deep interest in the civil rights program and that his country has joined other United Nations members in asking that body to investigate racial tension in South Africa and other parts of the world. He said a distinguished Haitian has been named to the International committee to study the race conflict in South Africa.

There was a panel on Christian education in private colleges in which Dr. M. C. Allen, president of Virginia seminary, Lynchburg, Va.; Dr. J. M. Ellison, president of Virginia Union university, Richmond, Va., and Dr. W. R. Strassner, president of Shaw university, Raleigh, N. C., participated.

Ministers and delegates at the convention represented more than 20 states, the District of Columbia and four foreign countries.



*afro-american
P. 9.
Blessings
Sat 9-12-53*

NEW PRESIDENT — The Rev. U. G. Wilson, right, Portsmouth, Va., outgoing president of the Lott Carey Foreign Mission convention, which held its 56th annual session at Enon Baptist church, Baltimore, Sept. 1 through Sept. 4, congratulates the Rev. P. A. Bishop, Rich Square, N.C., for his unanimous election to the presiden-

cy for the coming year. In photo at right, six-year-old E. Walter Jarrett Jr., East Spencer, N.C., youngest delegate at the convention, checks over the program with his father, the Rev. E. W. Jarrett, pastor, Shady Grove Baptist church in East Spencer. Walter has been attending the session since he was 2 years old.



right: Philip Chang, China; Edgar Nelson, India; Mrs. Lillian Wood, president of the Young People's department; Miss Dorothy Boone, missionary to Africa; Noel Scott, Jamaica; the Rev. Rudolph Cross, Haiti and the Rev. W. C. Somerville, executive secretary.



'YOUTH SPEAKS' — Above are the participants in the panel discussion "Youth

Speaks" which was given during the 56th annual session of the Lott Carey Foreign Mis-

sion convention in Baltimore, Sept. 1 through Sept. 4, at Enon Baptist church. Left to

Convention officers

The following were officers and officials of the Lott Carey Mission convention which met in Baltimore, last week.

State Vice Presidents

District of Columbia, Dr. G. O. Bullock; North Carolina, Dr. J. T. Hairston; New Jersey, Rev. Leon Riddick; New York, Dr. Thomas Kilgore; West Virginia, Dr. C. O. Mitchell; Connecticut, Rev. I. Logan Kears; Pennsylvania, Rev. B. S. Mason; Maryland, Rev. V. T. Williams; Ohio, Dr. W. A. J. Payden; Michigan, Dr. C. E. Askew; Oregon, Rev. J. J. Clow; Oklahoma, Dr. J. H. Winn; Georgia, Rev. C. J. Grisham; Virginia, Dr. E. Smith.

Dr. W. L. Ransome, chairman; Dr. C. T. Murray, vice chairman; Dr. A. J. Edwards, secretary; Dr. O. C. Jones, assistant secretary; Dr. J. H. Radolph, Dr. R. M. Pitts, Dr. J. T. Hairston, Dr. C. S. McCall, Dr. H. L. James, Dr. S. H. Brock, Dr. Thomas Kilgore, Dr. L. L. Hairston, Dr. S. A. Thurston, Dr. O. L. Sherrill, Dr. C. E. Griffin; Dr. C. W. Evans, Mr. R. L. Hollo-

mon, Mr. E. W. Freeman, Mr. L. W. Wells, Mrs. J. H. Randolph, Mrs. M. L. Penn, Mrs. Martha Murphy, Mrs. G. O. Bullock, Mrs. Ellen Alston, Mrs. E. J. Dandridge.

Executive Board

A. D. Adkins, C. W. Anderson, K. P. Battle, A. L. Bailey, P. A. Bishop, G. O. Bullock, O. S. Bullock, R. I. Boone, R. J. Boone, M. T. Boone, J. P. Ball, A. W. Brown, S. A. Brown, B. L. Brantley; J. T. Boddie, W. B. Ball, J. S. Boyton, J. S. Braidon, Henry Allen Boyd, Woodrow Brown, J. J. Carter, C. R. Crockett, S. S. Crockett, J. A. Cox, C. H. Crable, C. C. Crawford, E. S. Calloway; J. H. Clanton, W. H. Clanton, D. A. Costner, D. W. E. Costner, W. H. Davidson, R. J. Davidson, E. W. Davidson, J. E. Douglass, Otis Dunn, S. David, J. W. Diggs, Jerry Drayton, B. D. Ellis, Walter Edwards, A. J. Edwards; W. F. Elliott, F. C. L. Evans, L. Farror, N. T. Flemming, Andrew Fowler, J. J. Freeman, M. M. Fisher, J. E. Fountain, C. D. Gallup, Eustace Gay, Wesley Grant, C. E. Griffin, G. M. Grandison; K. O. P. Goodwin, R. T. Gleaves, B. H. Gayles, H. D. C. Gore, G. B. Hancock, M. D. Hammond, H. S. Har-

grave, J. C. Hairston, J. T. Hairston, W. L. Hamilton, J. B. Henderson, B. H. Hester; J. H. Hoffman, R. L. Hollomon, J. L. S. Hollomon, A. S. Hoard, Ivey, D. R. Hedgley, N. S. Hergrave, B. J. A. B. James, A. L. James (Roanoke), W. L. James, W. H. James; H. N. Johnson, R. H. Johnson, A. B. Johnson, S. R. Johnson, O. C. Jones, W. J. Jones, C. H. Jordan, I. Logan Kears, John Kemp, E. L. Kirby, J. H. King, Thomas Kilgore, R. A. Laws, R. L. Lawson, C. M. Long Jr., S. E. Lyton;

C. E. McLester, A. A. Mackley, C. O. Mitchell, A. Moten, H. M. Moore, J. H. Moore, B. McCargo, B. L. Matthews, C. T. Murray, J. Vance McIVER, J. R. R. McCrae, C. S. McCall, J. H. Marshall, I. F. Melton;

Nelson, Edgar Newton, E. A. Parham, C. Z. Parker, C. L. Parker, J. L. Penn, W. J. Peyton, R. M. Pitts, David Powell, R. A. J. Payne, E. A. Parham, W. L. Ransome, J. H. Randolph, L. G. Reynolds, J. A. Reed-

L. W. Rogers, G. S. Russell, J. H. Robinson Jr., J. H. Rhodes, Leon Reddick, W. T. Ritchie, W. M. Ruffin, A. J. Ryon, R. H. Rucker, E. M. Saunders, C. C. Sharpe, W. M. Stockton, E. E. Smith, E. C. Smith, Mack Smith; W. S. Sherrill, O. L. Sherrill, D. D. Speller, D. L. Simon, W. C. Somerville, G. S. Stokes, F. C. C. Staton, M. C. Sutherland, W. B. Toland, S. A. Thurston, J. W. Tynes, W. E. Taylor, Morris Tynes, G. W. Thomas, S. W. Thompson;

R. W. Underwood, J. W. Wertz, J. F. Wertz, C. W. Washington, R. C. Williams, V. T. Williams, E. H. Watson, M. W. Wilkerson, A. M. Waller, T. C. Walker, W. M. Wyatt, G. W. Watkins, (Va.), R. G. Williams, Y. B. Williams, U. G. Wilson, Sam Wilson, John White, Frank Wise, R. H. Williams Jr.; W. B. Westbrook, W. E. Washington, atty.; O. D. Brown, R. L. Taylor, B. S. Mason, James Hayes, J. A. Williams, E. C. Kent, Isaac James, H. R. Williams Jr., S. L. Spears, A. M. Waller, W. M. Alexander, J. H. Billups, J. D. Marshburn, E. T. Browne, Rev. R. L. A. Reid.

General Committees

COMMITTEE ON ENROLLMENT — G. W. Thomas, Bros. William M. Bland, D. L. Cooke, C. F. Rich, W. E. Beamon, John Bozemore, Arthur Kiah, H. L. McClendon Jr.

COMMITTEE ON MISSION—C. E.

Griffin, J. T. Hairston, T. Ewell Hopkins, Charles W. Green, S. D. Blow, S. F. Daley, R. L. Taylor, C. T. Todd, W. E. McClellon, Leon C. Reddick, J. R. Webb Jr., J. James Clow.

COMMITTEE ON RESOLUTIONS

—J. H. Marshall, R. L. A. Reid, W. M. Alexander, S. R. Johnson, R. O. Buller, James Price, S. S. Sutton, O. D. Brown, W. L. Mason, S. S. Crockett, C. E. Varner, H. H. Art.

COMMITTEE ON PRESIDENT'S

ADDRESS—Dr. G. O. Bullock, J. Dett Marshall, David R. Hedgley, J. L. S. Hollomon, R. I. Taylor, Bro. Joseph Ellis, J. H. Randolph, W. L. Hamilton, J. C. Hairston, D. L. Simons, R. L. Holomon, J. W. Tynes.

COMMITTEE ON OFFICERS

—R. M. Pitts, C. S. McCall, J. H. Marshall, C. H. Jordan, B. F. Fester, S. R. Johnson, C. D. Gallup, Thomas J. Boyd, A. J. Edwards, C. B. W. Gordon, H. R. Williams, S. A. Thurston, J. T. Hairston, J. W. Jones, A. L. James (Roanoke, Va.); G. O. Bullock, W. B. Ball, A. Fowler, C. O. Mitchell, L. C. Riddick, E. C. Parker.

COMMITTEE ON PRESIDENTS

ADDRESS—Dr. G. O. Bullock, J. Dett Marshall, David R. Hedgley, J. L. S. Hollomon, R. I. Taylor, Bro. Joseph Ellis, J. H. Randolph, W. L. Hamilton, J. C. Hairston, D. L. Simons, R. L. Holomon, J. W. Tynes.

COMMITTEE ON OBITUARY

—J. B. Henderson, R. W. Underwood, Otis L. Hairston, John D. Bozemore, R. L. Waller, C. T. Murray, C. O. Mitchell, S. D. Franklin, A. Joseph Edward.

COMMITTEE ON FINANCE

—J. B. Henderson, R. W. Underwood, Otis L. Hairston, John D. Bozemore, R. L. Waller, C. T. Murray, C. O. Mitchell, S. D. Franklin, A. Joseph Edward.

COMMITTEE ON PLACE—O. S. Bullock, T. A. Powers, W. L. James, A. B. Johnson, P. A. Bishop, A. D. Logan, Bro. A. E. Simon, F. P. Wise, I. Logan Kears, V. T. Williams, L. R. Reynolds, A. J. Payne, H. R. Williams, J. W. Kemp, W. C. Somerville, W. B. Westbrook

Lott Carey delegates unruffled by hot spell

By SHIRLEY KYLE

BALTIMORE

Despite the 90 degree weather which nearly melted Baltimore last week, the 2,000 delegates to the 56th annual session of the Lott Carey Foreign Mission convention seemed unaffected by the torrid spell.

The women, dressed in gay cotton frocks and large straw hats, cooled themselves with paper fans which they waved constantly before their smiling faces.

The ministers discarded their suit coats and met in their shirt sleeves. Between sessions, they took advantage of the shady steps of St. Pius Catholic church which is located directly across from the convention where the convention was held.

Many were tired from their long miles of travel (some had come from as far as Oregon), but the heat wave did not cause anyone to lose his patience.

There didn't seem to be a sweated brow on a single delegate! This may have been due to the huge fans which were located in every nook and cranny of Enon church.

The place was so cool, some of the delegates thought it was air-conditioned.

Largest Delegation

The tidewater area in Virginia had the largest representation at the convention with 200 delegates. Cities in this section include: Hampton, Norfolk, Newport News, Portsmouth, Pheobus and Suffolk.

North Carolina came in second with 150 delegates.

The Bullock family of Washington and North Carolina, who together have served over 100 years with the Lott Carey Mission, were present.

G. O. Bullock, Washington, is vice-president and his brother, O. S. Bullock, Raleigh, N.C. is a member of the executive board.

Some notable present were: The Rev. W. C. Allen, Lynchburg, Va., president of the Virginia Theological Seminary and auditor of the National Baptist convention; W. H. Jernigan, Washington, president of the National Baptist Sunday School

Congress.

O. L. Sherill, executive secretary of the Baptist Conference of North Carolina, the Rev. Mr. Sherill is in the process of building a \$75,000 Baptist headquarters in North Carolina (reputed to be the only one like it in the country).

J. M. Ellison, president of Virginia Union University in Richmond.

From Pittsburgh came the Revs. J. C. Houston, vice-president of the convention and pastor of the Sixth Mt. Zion Baptist church, and B. S. Mason, pastor of St. Luke Baptist church.

Among those from the tidewater area were the Revs. and Mesdames F. P. Wise, J. J. Freeman, C. E. Griffin, J. W. Matthews, S. Wilson and O. Simms.

Youngest Delegate

And the cutest and youngest delegate was six-year-old Walter Jerrett Jr. of East Spencer, N.C., who has been attending these sessions since he was two years old.

Little Walter, who insists on being addressed as "Dr." Jarrett, can already read and spell though he has not entered school. And he has a terrific memory. He can rattle off bible verses without any hesitation.

However, he has no desire to be a minister like his father, the Rev. E. W. Jarrett, pastor of Shady Grove Baptist church in East Spencer.

Ministers Get Bald

He's going to be a doctor because all ministers get bald too quickly, he said, pointing to his father's bare head.

"The people pat his head so much it has stopped growing," he said seriously, "and I don't want that to happen to me."

Though a child prodigy, Walter likes to play with toys like any other youngster his age. His favorite toy is a race track.

He has several girl friends, about five or six, he said confidentially, but he doubts if he'll ever get married.

"I just want to be a doctor and help the sick," he asserted.

He enjoys attending the convention because, as he puts it, "I like just to sit and watch the people."

But for him, the best part of

listening to deliver their



LEADERS GET TOGETHER—Dr. Wendell C. Somerville, executive secretary of the Lott Carey Baptist Foreign Mission Convention, gives a firm handshake to Liberian Ambassador Clarence L. Simpson during organization's convention held in Baltimore last week. Carl Murphy, president of AFRO-AMERICAN Newspapers, smiles approval. Both Messrs. Murphy and Simpson addressed the convention.

Lutheran Study Of Race Problems Brings Action

CHICAGO — (ANP) — Social welfare needs as well as spiritual needs must be considered by the Lutheran Church in its ministry to the colored people in the South, according to a study prepared by the Division of Welfare of the National Lutheran Council. Dr. Otto H. Dagefoerde, welfare consultant, made the study. The Rev. Ervin E. Krebs, field secretary of the Division of American Missions, participated in the survey, the results of which, he said, will be used as a guide by pastors who are serving colored worshippers.

The study points out that the social conditions under which the majority of the southern colored people are living are not meeting minimum standards of wholesome living, and that their present status "contributes but little toward an over-all improved morale of either the colored man himself or the community in which he lives."

Stresses Three Points

The study stressed three points on which it says the church's ministry must be based in order to establish an effective program.

"1. The Church must be convinced that the social welfare needs of people constitutes her responsibility and also serves as a tool as she applies the redemptive Gospel to the whole of man personality."

"2. She must possess an impelling, dynamic urge to apply the love motivation of the Gospel to the welfare needs of the colored people whom she expects to serve."

"3. She must recognize that in the evangelism of the colored man, she is engaged in frontier action, and, therefore, must pursue with greater intensity, insight and perseverance the work before her."

Lutherans To Back Missions For Negroes

HOUSTON, Texas — The Lutheran church, Missouri Synod, has asked its 29 districts throughout the country to assume responsibility for Negro Mission programs.

Such work during the past 75 years has been done by the Lutheran Synodical Conference composed of the Missouri Synod, the Evangelical Lutheran Joint Synod of Wisconsin and other states, the Slovak Evangelical Lutheran church and the Norwegian Synod of the American Evangelical Lutheran church.

The Missouri Synod has undertaken the responsibility for about three years, with the exception of its southern district, which includes Mississippi, Alabama, Louisiana and part of Florida.

Lutherans Shift Negro Missions

HOUSTON, June 25 (AP). — Missouri Synod Lutherans today asked their 29 United States districts to assume responsibility for Negro mission work.

The synod's triennial convention pledged financial assistance where needed.

The action carries out a recommendation from the Lutheran Synodical Conference which has operated most Negro Lutheran missions the past 75 years. The conference recently asked that its four members, including Missouri Synod, assume the responsibility in their territorial areas.

Most of the Missouri Synod districts already have started accepting Negro congregations. An exception is the Southern District which includes Louisiana, Mississippi, Alabama and parts of Florida.

Under today's action, the relationship of Negro churches in each district will be determined by member congregations of each district.

The resolution was approved after a Negro pastor, the Rev. M. S. Dickinson, Chicago, told the convention:

"More souls would be saved for Christ if we forget the pigment color of a person's skin."

The Rev. O. C. J. Hoffman, New York City, replied that the convention delegates did not come here to solve a racial problem.

"But we must not allow a Christian problem to be ignored," Hoffman, the synod's director of public relations, said. "We are not talking in this instance about integration of Negro people into our congregations but about integration of Negro congregations into our districts."

The convention also asked the synod's president, Dr. John W. Dehnken, St. Louis, to direct a theologian to prepare a "clear and concise" statement on the church's position on conscientious objectors in time of war.

Churches Move To Enroll Negroes

NORFOLK, Va. — (ANP) — The Lutheran church and the Presbyterian church have in recent months launched plans to enroll Negroes in the Norfolk area into their denomination. The program is part of a large-scale effort of various churches to win the unchurched in the cause of Christianity.

The latest move in Norfolk was made recently by the Southern Presbyterian church. For the first time in its history the Norfolk Presbytery enrolled a Negro member. The new member, the Rev. James C. Chambers, was licensed and ordained at a white Presbyterian church with his father-in-law, the Rev. Thomas A. Hargrave, and the Rev. Fred D. Nance participating. Mrs. Yolanda Chambers, the young minister's wife, was a special guest of the Presbytery at the ordination.

Rev. Chambers was secured for the Norfolk post largely through the efforts of the Rev. Paul A. Chaney, moderator of the Norfolk Presbytery, and the Rev. Royce K. McDonald, pastor of Second Presbyterian Church, Norfolk.

The first step toward the establishment of a new Presbyterian church for Norfolk Negroes will be the holding of a Daily Vacation Bible School at the Jacox Junior High school for two weeks. The school opened August 3, Regular church services will begin at the Jacox School August 16, and from these services Rev. Chambers hope to lay the foundation for a new church.

The Presbytery has already bought a church site in a thickly Negro populated section of the city on Second St. Plans call for erecting a new edifice on this site within 12 months. Meanwhile, Rev. Chambers will be getting recruits for the new congregation.

Formerly of South Boston and Arlington, Va., Rev. Chambers re-

ceived his A. B. degree from Virginia Union university, Richmond, Va., in 1950. He received his B. D. degree from Yale university divinity school this year. His wife also received her law degree from Yale this year.

Dr. Speigner Named To Lutheran Board

CHICAGO, Ill. — (ANP) — Dr. Theodore R. Speigner, member of the faculty at North Carolina college last week became the first Negro named to a policy-making board of the National Lutheran council, it was announced this week.

Dr. Henry F. Schuh, president of the American Lutheran church, Columbus, Ohio, and Dr. R. E. Lechleitner, executive secretary of American Missions, named Dr. Speigner of his appointment.

The American Lutheran church appointed Dr. Speigner to represent it on the council. In notifying Dr. Speigner of his appointment, Dr. Lechleitner said:

"I am writing immediately to advise you that you have been appointed to represent the American Lutheran church on the Division of American Missions of the National Lutheran council."

The missions division serves as a co-ordinating agency for the various missionary projects assigned to it by the eight general bodies of the council.

One field of activity in which the missions division is serving may be observed in its efforts to provide the Gospel Ministry to the predominantly Negro communities of the United States.

Dr. Speigner formerly served as president of Martin Luther institute, Tuscaloosa, Ala. He joined the faculty of NCC in 1947. At present he is professor of history and director of the division of resource-use education at the Durham institute.

He holds degrees from Talladega college, University of Iowa and Luther college. He also has done advance work in education at the University of Toronto, Canada.

Meanwhile, a new Lutheran organization made its debut here last week. It is the International Lutheran Human Relations association, a group formed to encourage integration of racial minority groups in church congregations.

Initial officers of the newly-or-

ganized group include:
The Rev. Andrew Schulze, pastor of Christ the King Lutheran church, Chicago, president; the Rev. Walter Heyne, pastor of St. Philip Lutheran church, St. Louis, vice-president; John Ballard of the American Red Cross, Chicago, secretary, and the Rev. Martin Nees, Kansas City, Kas., treasurer.

Ex-Bluefield Prexy Back in Harness

Bishop W. J. King Assigned to N. O.

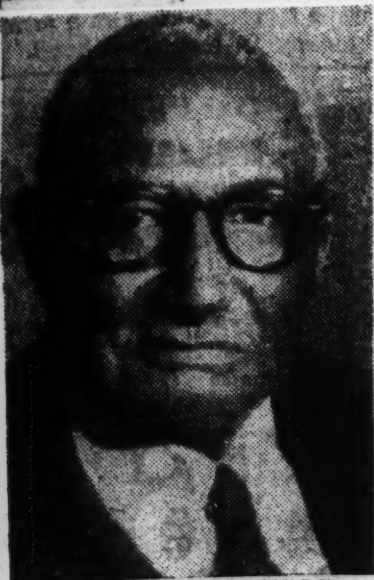
NEW YORK (ANP)—Bishop Willis J. King, prelate of the Monrovia, Liberia area, last week was also named resident Bishop of the New Orleans area, succeeding the late Bishop Robert N. Brooks.

The assignment was made by the College of Bishops of the Central Jurisdiction of the Methodist Church in a meeting here.

In his new capacity, Bishop King, now in New Orleans, will supervise the Louisiana, Mississippi and Upper Mississippi conferences in addition to his African diocese.

Bishop King is a native of Texas, where he was graduated from Wiley College.

He received the STB and Ph.D. degrees from Boston University and was professor and president of Gammon Theological Seminary, Atlanta, for twenty-five years. He also has studied under a Rosenwald Foundation fellowship at Oxford University.



BISHOP W. J. KING

Bishop Love Elected Methodist Board Head

WAVELAND, Miss. (ANP)—Bishop Edgar A. Love last week succeeded Bishop Robert E. Jones as president of the board of management of the Gulfside association.

The presiding bishop of the Baltimore area of the Methodist church was elected to head the group at the annual meeting of the board of trustees here. Bishop Jones was elected vice-president at the meeting held at the Gulfside assembly.

Other officers of the group included:

Bishops J. W. B. Bowen, resident prelate of the Atlantic Coast area, Atlanta and Matthew Clair, Jr., St. Louis area prelate, elected members of the board of trustees at-large. Bishops Love and Jones, and Drs. B. B. Nichols, Ira B. Loud, A. L. Holland, J. H. Graham, F. W. Meuller and W. Talbot Handy, Sr, all executive committee members. Dr. Meuller also was continued as executive secretary of the Advance Movement of

Gulfside and Dr. M. W. Davage as treasurer.

While here Bishop Bowen also presided over a session of the New Orleans area council. The College of Bishops assigned him to convene the council in the absence of the late Bishop Robert N. Brooks.

Bishop Jones Elected Supt. Of Gulfside Assembly

New Orleans, La.—At a special meeting of the Board of Trustees of Gulfside Assembly, Waveland, Miss., held recently at Mt. Zion Methodist Church here, Bishop Robert E. Jones, founder of the Gulfside Assembly, Waveland, Miss., was elected the superintendent of the institution. It will be remembered that Bishop Jones, the first Negro to be elected a bishop in the Methodist Church, in 1922 founded Gulfside. At the same one-day session of the 32-member board, Bishop Willis J. King, having been assigned as Resident Bishop of the New Orleans Area, having episcopal supervision over the Louisiana, Mississippi and Upper Mississippi Conferences was elected to membership on the board by the charter. Charles G. Randle, New Albany, Miss., was made director of the Boy's Vocational School.

On the picture at right are seen, reading from left to right: Bishop R. E. Jones, superintendent; Bishop Edgar A. Love, president; Bishop Willis J. King, Mrs. Helen Keys, the bishop's secretary; Dr. A. L. Holland and Rev. R. D. Hill, pastor of Mt. Zion. Second row, left to right are: Rev. M. J. Stallings, Bishop M. W. Clair, Jr., W. Talbot Handy, Sr., B. F. Harper, Bishop J. W. E. Bowen, Dr. J. H. Graham, Dr. Earl R. Brown, Dr. M. T. J. Howard, Dr. W. Vernon Middleton, Rev. T. R. W. Harris and Dr. F. W. Meuller, executive secretary of the Advance Movement. Standing on back row are: Rev. F. W. Logan, Dr. T. B. Echols, secretary of the board; Mr. Claude Williams and



Dr. Ira B. Loud. Drs. Earl R. Brown and W. Vernon Middleton, respectively, represented the Board of Missions of the Methodist Church, which has on hand \$25,000 for use in connection with the Boy's Vocation School, Bishop Jones said.

The Negro in the Methodist Church

The following editorial by Prince A. Taylor, Jr., appeared in the Central Christian Advocate of the Methodist Church. It clearly sets forth the positions of the Negro constituency in that Church and why they intend to remain in the Methodist Church.

Christian Recorder
A few days ago, a young white minister raised with me what I conceive to be a rather significant question. In fact, I had never heard it put just as he stated it, and consequently, had never stopped to give it any serious consideration. The question was: "What does the Negro have to gain by staying in The Methodist Church? Would he not be better off if he were to join one of the other totally Negro Methodist churches where he would be with his own people? Are not those churches growing faster than the Central Jurisdiction, and don't they have a chance to act with greater freedom?"

Of course the solution which he posed was not by any means new. You recall that Abraham Lincoln felt that the colonization of Negroes in Africa might be a happy solution to the race problem in America. It is a method of trying to solve the problem by getting rid of the people, and by doing it kindly.

Philadelphia
It was in Philadelphia, Pa., you recall, that the first Negroes withdrew from the church (1791) and began their independent existence. From this beginning, the AME Church was officially born in 1816 with Richard Allen as its first episcopal leader. The denomination now reports its membership with a figure that goes beyond the one-million mark. Thus, this young man raises the question: Why don't the approximately 350,000 Negroes in the Central Jurisdiction follow their brethren who have had such numerical success?

In pondering over the answer, the following facts should be

taken into account: We can no longer seek successfully the answer to problems affecting the Negro by studying him in isolation. In order to objectively appraise his role in American society, we must observe him in relationship to the total social structure. We must study him in the light of the goals which democracy and Christianity seek to achieve. Whatever course the Negro takes, or whatever course that is taken for him, should take into account the manner in which it contributes or hinders the fundamental precepts and practices of the democratic way of life, and the philosophy of the Christian faith.

Christian Recorder
Within such a frame of reference, let us look at the Negro in The Methodist Church. He represents the denomination in America, or in the world, for that matter. The Methodist Church, the largest single Protestant organization in the world, stands for the sacredness of human personality. It highlights the slogan of its founder, John Wesley, "The World Is My Parish," and proclaims, with zeal and vigor, the democratic form of government in which every man is a man irrespective of race, creed or national origin. It sustains the principle of the Fatherhood of God and the brotherhood of man.

The Negro preceded Methodism in America for more than a century, and he was among its earliest converts and most zealous advocates. The names of Black Harry and John Stewart, for example, stand in bold relief as we think of the growth of the young church in the new world. Thousands of Negroes—slave and free—found their way to faith in God and hope for a better day through The Methodist Church.

Today, the church is being called upon, as never before, to demonstrate in daily procedures, the principles upon which it stands. The Methodist Church has an opportunity to take leadership as a Protestant group, to prove to the world that Christianity can work in practical relationships. We must either prove that Christian-

ity is a power that makes a difference in human relations, or the church will lose its power as a socially effective organization.

Methodist
The Negro in The Methodist Church is a major test case for Christianity in America. Is the Christian brotherhood which we proclaim genuine? Can the church really make it work across racial lines to the extent that it forms a common brotherhood? The Negro in The Methodist Church forms the basis of such an experiment, and has responsibility to remain with that experiment and help to work it out successfully. It does not matter how rocky the road might become, and how many inducements the Negro may be given to leave, he must remain and fulfill his destiny.

It is encouraging to note the increasing efforts that are being made throughout the southland, especially among the good women of the church, to move in the direction of interracial harmony and Christian co-operation. They are at work to remove the barriers which hinder Christian fellowship because of artificial differences.

Stringfellow Barr, in his book entitled "Citizens of the World," makes it abundantly clear that we are now in the midst of a world revolution—a revolution in which men are struggling to be free. Russia did not start the revolution; America did not start it. Neither can Russia nor America stop it. What we can do is to join it and help give it direction.

It is within such a revolution that the church is called upon today to function. There is no question about it, the revolution is on. Will the church join the revolution and infuse it with the principles of the Christian gospel? Or, will it withdraw into snobbish isolation and allow Communism to take the lead? The realistic choice is now before us and the time to choose is now.

But in this process, the Negro must be more than a mere substance to be acted upon, he must become a vital and active force.

METHODIST

He must not simply be a receiver where he opens his hands and waits for a gift; he must prove himself to be a contributor. He must not seek advantages on the basis of his race; he must be able and willing to participate in the life of the church on the basis of his merit. If he would expect the practice of brotherhood across racial lines, he must observe the principles of brotherhood himself in all of his relationships. He must seek to be a partner and not a parasite.

We are a significant part of The Methodist Church. If we are to make the impact we should, we must never fail an opportunity for growth in every direction, and must work with the church in the development and achievement of an ever-widening fellowship for all of its people.

The manner in which the church has handled its race problems has, to a large extent, determined the direction in which the church has moved. Much credit is certainly to be given to Peter in the establishment of the early church.

There are those who contend, however, that it is no mere accident that Peter and Barnabas were dropped out of the story of the early church, and Christianity's spread was left to Paul. The story of the Jerusalem church and the leadership of Peter came to a dramatic close when Peter side-stepped the race issue by refusing to eat with the Gentiles. Paul describes the incident in his letter to the Galatians.

Humanity's hope today, we believe, is in the message and spirit of the Christian church, and we must work with diligence, where we are, to make that hope come true.

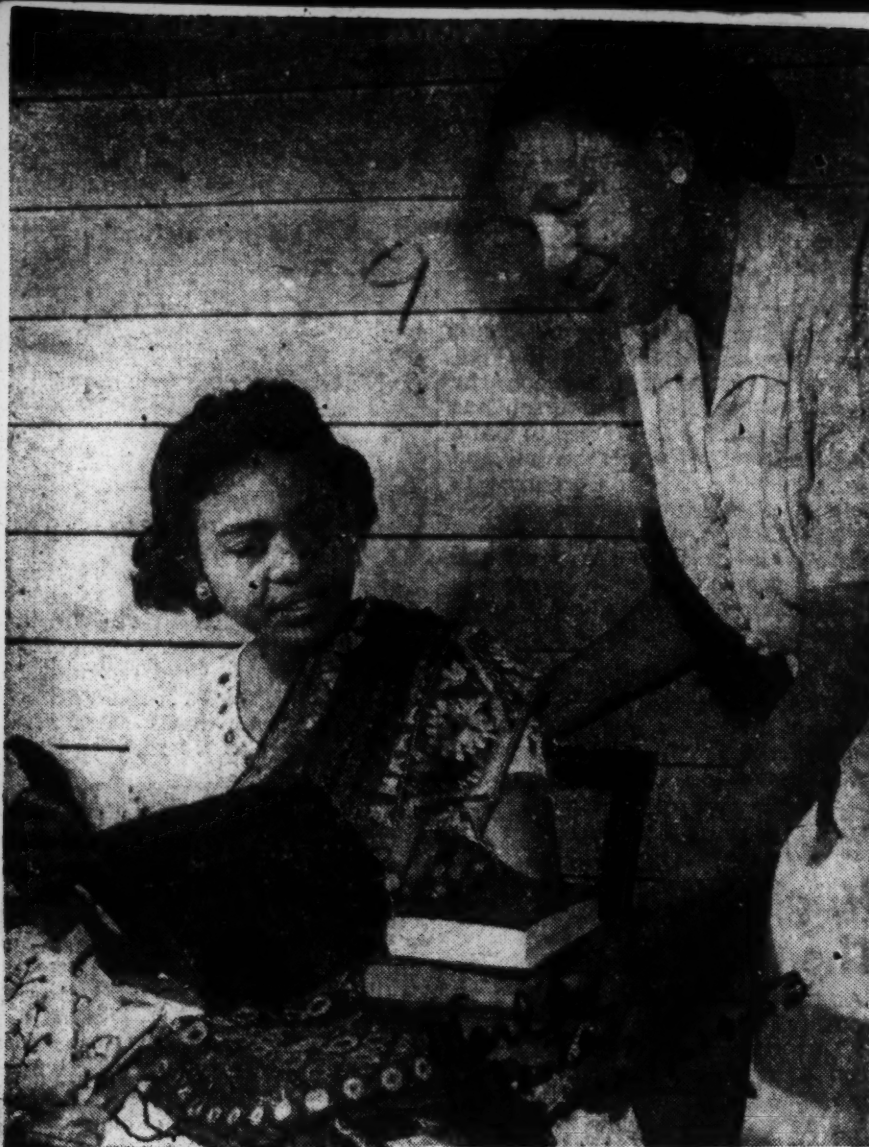
Memorial Is Dedicated To Slave Preacher

WAVELAND, Miss. — What is thought to be the only memorial to Harry Hoosier, "Black Harry", famed Negro slave preacher and servant of Bishop Francis Asbury, first Methodist bishop in the United States, was dedicated here Sunday afternoon, August 15, in impressive ceremonies.

The Harry Hoosier Auditorium is a commodious structure with a seating capacity of approximately one thousand persons at Gulfside Assembly, Methodist conference center here. The center was established by Bishop Robert E. Jones, first Negro bishop elected to serve in the United States, in 1923 when he was resident bishop of the New Orleans Area. He is now retired and is serving as superintendent of the Gulfside Assembly.

Bishop Willis J. King delivered the dedicatory sermon Sunday, reviewing the life and ministry of Harry Hoosier. He stated that church historians record that congregation came to prefer to hear the Negro Slave instead of the bishop, and that church leaders of the time declared that he was the "greatest preacher in America."

An oil painting of Hoosier by Mrs. Virginia Jackson Kiah of Savannah, Georgia, was presented by the Delaware Conference of the Methodist Church, Bishop Edgar A. Love, resident bishop. The painting was unveiled by the Rev. Daniel L. Ridout, assistant to Bishop Love, representing the Delaware Conference.



ATLANTAN RETURNS FROM INDIA — Miss Ellen Barnette, seated, reads copy of Indian Bible to mother, Mrs. Lydia Barnette. Other gifts shown on table. — (Perry's Photo)

Spelman Graduate Returns From 3-Years Stay In India

BY HARMON G. PERRY

A young Atlanta woman, who graduated from Spelman College in 1947, and later sailed overseas as a member of a special mission group, is back home from a three year assignment of teaching Christianity in the land of India.

Miss Ellen Lydia Barnette, daughter of Mr. and Mrs. Dupree Barnett of 55 Griffin St., N. W., is vacationing here before returning to Washington, D. C., to resume her career in foreign missionary work.

In Baroda, India, Miss Barnette was one of two American women on the faculty of the Webb Memorial Girls High School where she was the English instructor. In addition she was a Christian counselor and an off-time ambassador of good will.

In 1949, Miss Barnette was one of

50 who answered a call of the Board of Missions of the Methodist Church for young people to go abroad to live and work with the people of India to convey the Christian way of life.

To Miss Barnette, who grew up around the "west side" area, and attended Central Methodist Church, the call culminated a long time desire for this type of work. "I have always been interested in missionary work, says Miss Barnette, so I was happy when I learned that there was a need in India."

PROFITABLE PROFESSOR

With her educational background this beautiful, brown, and intelligent young woman could easily have chosen a more glamorous and profitable profession, but instead has taken the "missionary road,"

and has found happiness, satisfaction, and peace of mind. As she puts it, when asked by the Mission Board, why she decided to accept, "I have a wonderful Christian heritage that I would like to share."

To her the three years spent in India have been an untold number of worthwhile experiences within a big one. There she learned to speak the language, live and work as the Indians.

"Not because I was trying," she said, "but because I liked it."

Miss Barnette shows numerous evidences of having made a complete adjustment to Indian culture. Her love, understanding and sympathy for the people of that land are overshadowed only by her heavy accent as she speaks. Among her cherished possessions include clothes, books, photographs and souvenirs given to her by her friends there, who asked for more missionaries-like her.

She considers her assignment successful, and expressed a wish that more Negro youth would follow her in helping to fill the need for missionaries. She believes that Christianity had gained a strong foothold in that land of many religions, and hailed the natives for their sincerity and love for mankind.

Miss Barnette will return to Washington, her new home, soon to await re-assignment. She hopes it will be India.

Methodist Bishops Plan Area Supervision Program

JAMAICA, N. Y. — The College of Bishops of the Central Jurisdiction of the Methodist Church met at Brooks Memorial Methodist Church here last week to make adjustment for the supervision of the New Orleans Area, made vacant by the death of Bishop Robert N. Brooks last August 2nd.

The bishops assigned Bishop Willis J. King of the Liberia, Liberia, Africa, to the Louisiana, Mississippi and Upper Mississippi Conferences and recommended that one of the retired bishops be assigned to the Texas and West Texas Conferences. Each will serve to the end of the quadrennium (1956).

The latter appointment will be made by the Council of Bishops of the denomination in its December 9th meeting at Epworth by the Sea, Georgia. The Council consists of all the bishops of Methodism. The College of Bishops consist of those of each of the six jurisdictions in the United States.

The retired bishops of the Central Jurisdiction are, Edward W. Kelly, Detroit; Robert E. Jones, Waveland, Miss.; and Alexander P. Shaw of Baltimore.

The active bishops are, J. W. E. Bowen, Atlanta, president of the Central Jurisdiction College; Edgar A. Love, Baltimore, secretary, and Matthew W. Clair, Jr., St. Louis. Bishop King, though assigned to Africa, is also an active member of this group.

Until the December meeting of the Council of Bishops, Bishop Clair will continue to supervise the work of the two Texas conferences.

larly, deprived of all rights and privileges except such as may be given them as a matter of sufferance under the MALAN plan.

A part of this plan is the exclusion of outside participation in or denominational control of religious affairs of the native people.

The A. M. E. Mission work in South Africa started 55 years ago, when the late Bishop HENRY M. TURNER of Georgia, set up the first African Methodist Episcopal Church in South Africa. Its membership of the denomination in S. A. has grown to approximately 100,000. The General Conference of the Church in the United States maintains a presiding bishop there, and in addition to churches has maintained mission schools. The South African diocese is a part of the Church's foreign mission department.

The MALAN government wants the American parent body to cut loose its holdings in South Africa and turn them over to his official disposition. Which means that the death of free worship in that part of the world is impending, if indeed, it is not at hand.

Methodist Missions On South African Blacklist

PRIME Minister MALAN's government of the Union of South Africa refuses to allow Bishop FRED D. JORDAN, of the African Methodist Episcopal Church (U. S. A.) to enter officially upon his duties as South African Bishop.

This is not surprising, in view of the other recent actions of the MALAN government. Its "apartheid" policy means complete segregation of the native and "coloured" segments of the population, numbering 10,000,000, as against 2,000,000 white South Africans. This segregation is not the nominal American type, but one which leaves the natives, particu-

Methodists Abolish Negro Work Dept.

NEW YORK. — (ANP) — The Department of Negro Work of the Board of Missions of the Methodist church has been eliminated, it was announced last week. Dr. Earl Brown, general executive secretary of the Division of Home Missions and Church Extension reported that the department be ended.

The colored department has been headed by the Rev. Charles F. Golden, who now has been named an associate secretary of the division. His work will be the strengthening of Negro churches, especially in mission centers, both rural and urban.

In commenting on the elimination of the Department of Negro Work, Dr. Brown called it segregation. Among other things, he said:

"We feel that having a special designation 'Department of Negro Work,' in our board perpetuated a kind of segregation we deplore. Although as long as the Central Jurisdiction exists and segregation continues in our society, it will be necessary to have special mission work among Negroes, the Division of Home Missions does not wish to emphasize the necessity by the tag of 'Negro Work.'"

Ohio Methodists Set Up Integration Body

COLUMBUS, Ohio (ANP) — A liaison committee for integration of Methodist churches was appointed recently by Bishop Matthew W. Clair Jr.

The committee, appointed during the 84th annual session of the Lexington Annual Conference at Centenary Methodist church here, will confer with any church of the Lexington Conference which desires to be taken into one of the two conferences in the Ohio area.

McMillan Honored At Kansas City Meeting



REV. E. W. McMILLAN

The 32nd Conference on the Ministry by the Department of In-Service Training, the Board of Education of the Methodist Church was held in Kansas City, Missouri, December 30, 1952-January 1, 1953.

During the conference, the delegates from the Atlantic Coast Area called a meeting to the Board of Managers of the Pastors' School for the Area, to elect officers of the Board. Rev. E. Webster McMillan, pastor of Warren Memorial Methodist Church was elected Dean of the School.

The Reverend Mr. McMillan is well-fitted for this position with a wealth of experience of 26 years as a pastor. He received his A. B. degree from Claflin College and B. D. degree from Gammon Theological Seminary.

He has held several outstanding pastorates in the Georgia and South Carolina Conferences, served as District Superintendent for a period of years and was a member of the Pastors' School Faculty for a number of years. He is chairman of the Board of Ministerial Training and Qualifications of the Georgia Conference.

Another outstanding honor was given him at this meeting, when he was appointed to be a member of the "Committee on Legislation For In-Service Training of the Methodist Church," to represent the Boards of Ministerial Training and

Qualifications of the Central Jurisdiction of the Methodist Church.

The Board of Managers elected officers for 1953-54. School, they are: Prof. James S. Thomas, of the South Carolina Conference Chairman; Rev. C. L. Moore of the Central Alabama Conference, Vice-Chairman; Dr. Harry V. Richardson, of the Central Alabama Conference, Registrar; and Rev. A. C. Epps, Jr., of the Georgia Conference, Treasurer.

TWO PASTORS IN 50 YEARS:

Salem Church Celebrates Half Century In Harlem

NEW YORK — Historic Salem Methodist church celebrated its 50th anniversary Sunday with the reconsecration of its sanctuary and the rededication of the church's organ which together cost \$170,000.

Bishop Frederick P. Newell officiated at the reconsecration ceremonies and Dr. Merrill C. Johnson, district superintendent, dedicated the new organ.

Salem, founded in 1902 by the Rev. Frederick A. Cullen, father of poet Countee Cullen, had a proud history to look back upon. Its first meeting was held in a storeroom at 250 St. Nicholas ave., near 122nd st.

Rents First Floor

After less than five months the Rev. Mr. Cullen rented the first floor of 232 W. 124th st., where he lived and conducted the mission.

By April, 1911, the membership had grown to such an extent that once again the mission had to move. This time it went to West 133rd st., near Lenox ave.

In 1924, with white people moving out of Harlem, the church bought the property at Seventh avenue and 129th street, its present site.

Rev. Trigg Takes Over

Dr. Cullen, on the advice of his doctor and the plea of his son, Countee, retired in 1942 and the Rev. Charles Young Trigg, pastor of the Metropolitan Bap-

tist church of Baltimore, took over.

The church at that time was in debt up to \$80,000. Rev. Trigg promised that the debt would be paid in five years if his congregation stuck with him. Five years later he kept his word when the trustees burned the mortgage in 1947.

Today, under Rev. Trigg, the church has made improvements on its property up to \$250,000. The three-manual organ dedicated last Sunday was installed by the M. P. Moller Company of Baltimore.

Chicago Pastor Named To Methodist Conference Commission

CHICAGO (ANP) — Dr. Robert Gammon Morris, pastor of Harzell Memorial Methodist Church, has been named to the executive committee of the Commission on Entertaining of the General Conference of the Methodist Church, it was announced last week.

Dr. Morris will be the ministerial representative of the Central Jurisdiction on this commission which selects the place for the meeting of the denomination's law-making body. He is a member of the Lexington Annual Conference.

Mrs. Kenneth Ruth Crump, noted teacher and church leader of Meridian, Miss., is the lay representative of the Central Jurisdiction.

RACIAL EQUALITY URGED

State Methodists Ask Full Council Status for Negro Bishops

Special to THE NEW YORK TIMES.

NEWBURGH, N. Y., May 8 — The New York Conference of the Methodist Church, meeting here today for its 154th annual session, recommended that Negro bishops be granted full membership in the church's Council of Bishops.

At present Negro bishops vote only on matters pertaining to the Central Jurisdiction, which is composed of Negro churches.

Another resolution adopted by the 400 delegates attending sessions in Trinity Methodist Church also took cognizance of the racial equality question. This resolution recommended that the Puerto Rico churches be granted the authority to elect two delegates to the church's General Council.

The conference tabled a resolution that would have guaranteed a \$95,000 indebtedness incurred by the New School for Girls at Carmel, N. Y. It was dropped in favor of a resolution offered by the Rev. Dr. Ralph Sockman of New York that asked the conference to appoint a committee to confer with the creditors and report back to the conference.

Bowen Named President Of Methodist Unit

OMAHA, Neb. — Bishop J. W. E. Bowen, of the Atlantic Coast Area of The Methodist Church, was elected president of the College of Bishops of the Central Jurisdiction of the denomination at the recent meeting of the Methodist Council of Bishops here.

Bishop Edgar A. Love, of the Baltimore Area, was elected secretary. Bishops of each of the six jurisdictions comprising American Methodism separated into their respective "colleges" and elected officers during the semi-annual meeting of the Council of Bishops.

The Central Jurisdiction has five active bishops:

Bishop Bowen, Bishop Love, Bishop Robert N. Brooks, New Orleans; Bishop Matthew W. Clair, Jr., St. Louis; and Bishop Willis J. King, Monrovia, Liberia (West Africa).

Retired bishops are: Bishops A. P. Shaw, Baltimore; R. E. Jones, Waveland, Miss., and E. W. Kelly, Detroit.

Bishops Have Full Status, Bowen Reports

At the request of a distinguished Methodist preacher, well-known layman and the executive director of the Commission on Public Information, The Atlanta Daily World is happy to correct a statement published in the May 12 issue captioned: **METHODIST PLAN FULL STATUS FOR NEGRO BISHOPS**.

The error and a clarification were pointed out in "Letters To The Editor," from Bishop J. W. E. Bowen, resident bishop of the Atlantic Coast Area of the Methodist Church; V. W. Hodges, widely known Atlanta layman; and Ralph Stooddy, executive director, Commission on Public Information of the Methodist Church.

The World news release from Newburgh, N. Y., credited the New York Conference of The Methodist Church with recommending that Negro bishops be granted full membership in the Council of Bishops in the Methodist Church. The news release also included a paragraph which read: "At present Negro bishops vote only on matters pertaining to the Central Jurisdiction, which is composed of Negro churches."

The letters from these Methodist leaders point out that Negro bishops in the Methodist Church have "full rights to vote in the Council of Bishops on all questions pertaining to the entire church."

Bishop Bowen explained in his letter:

"The Methodist Church has what are known as 'Central Conferences' which are units on the foreign field which have the privilege of electing their own bishops. These bishops do not vote in the Council of Bishops on any question except those that relate to their territory. No Negro bishop is involved in this restriction."

"Evidently the New York Conference was acting as a part of a movement now going on to lift these restrictions from the Central Conference bishops. Our Central Conference bishops are American white men, Chinese, East Indians, South Americans, and Filipinos. None of the Negro bishops are Central Conference bishops and all of the Negro bishops have identical rights with all of the bishops in America."

Brawley Named Secretary Of Methodist Board

CHICAGO, Ill. — The Methodist Church's new Board of Social and Economic Relations, created by the 1952 General Conference of the denomination held its organization meeting here at Methodist headquarters recently.

Colored members of the board are Bishop Willis J. King, Monrovia, Liberia (West Coast); President James P. Brawley, Clark College; the Rev. Timothy B. Echols, Austin, Texas; Mrs. Clarie Collins Harvey, Jackson, Miss.; and Rufus S. Abernathy, Churchton, Abernathy is a youth member of the board.

All were present except Bishop King. Dr. Brawley was elected recording secretary of the board.

The Rev. A. Dudley Ward, of New York, was unanimously elected executive secretary. It is thought that a Negro will be chosen as field representative in the near future.

New Methodist Board Organized

CHICAGO — The Methodist Church's new Board of Social and Economic Relations, created by the 1952 General Conference of the denomination held its organization meeting here at Methodist headquarters recently.

Colored members of the board are: Bishop Willis J. King, Monrovia, Liberia; President James P. Brawley, Clark College, Atlanta; the Rev. Timothy B. Echols, Austin, Texas; Mrs. Clarie Collins Harvey, Jackson, Miss.; and Rufus S. Abernathy, Churchton, Abernathy is a youth member of the board.

All were present except Bishop King. Dr. Brawley was elected recording secretary of the board. The Rev. A. Dudley Ward, of New York, was unanimously elected executive secretary.

RELIGION

Elected President College Of Bishops

Bishop J. W. E. Bowen, of the Atlantic Coast Area of The Methodist Church, was elected president of the College of Bishops of the Central Jurisdiction of the denomination at the recent meeting of the Methodist Council of Bishops, at Omaha, Neb.

Bishop Edgar A. Love, of the Baltimore Area, was elected secretary.

Bishops of each of the six jurisdictions comprising American Methodism separated into their respective "colleges" and elected officers during the semi-annual meeting of the Council of Bishops.

METHODISTS MEET IN SAVANNAH:

Bishop Bowen Sits At Historic Session

By REV. E. N. GRAHAM

SAVANNAH, Ga. — Some 300 ministers, laymen and 700 visitors attended the recent Georgia Conference of the Methodist church held here at Asbury Methodist church of which Dr. James H. Taggart is pastor.

Among the speakers were: the Rev. R. W. Moore, presiding bishop; the Revs. W. C. Cato, E. N. Graham, E. C. Hinton, Mrs. Frances Badgett, Dr. A. R. Howard and the Rev. John T. A. [unclear].

New officers elected included: T. F. Grisson, Jr., Columbus, secretary; A. S. Dickerson, Atlanta, treasurer; assistants W. C. Dorsey and C. S. Stinson; W. H. Brown, Savannah, statistician, assistants F. W. Montgomery and the Rev. Simon Snell; E. N. Graham, West Point, public relations director, and J. H. Taggart, Savannah, postmaster.

7 Districts Represented

The new conference is composed of seven districts, with district superintendents as follows:

Atlanta, H. H. Backstrum; North Atlanta, C. S. Stinson; South Atlanta, E. C. Newton; East Atlanta, J. W. Thomas; Columbus, W. W. Wideman; Savannah, W. H. Brown; Savannah, W. R. Lovelace.

The conference treasurer reported that 93 per cent of the last conference budget was raised which was \$36,000. Total for all purposes, \$139,222.

A \$100,000 program was launched in interest of retirement funds to augment the present pension plan.

Ministers Considered

Three ministers were received into full membership and six on trial. Robert Washington, of Atlanta; Carey Huguley, LaGrange and Jacob Williams, Indiana, full membership. On trial: Charles Jones, Willia H. McIver, Alfred Pola, Joshua M. Robinson and Charles Wilhite, all of Atlanta.

Ordained as deacons were: Wallace Farmer, Alfred Pole, Freddie Robinson, Carey Huguley and Harvy Hill. Elders: Jessie Garrison, Harvey Hill, Otis B. Bonne, Adrew Mitchell and Richard Washington.

The following appointments were made:

ATLANTA DISTRICT
E. S. Allen, Central;
E. W. McMillan, Warren;
F. F. Mungin, Burns;
J. N. Shropshire, Grantville;
J. D. Grier, Hogansville;
R. W. Sutton, Luthersville-Franklin-Smith;
J. W. Queen, Newnan Palmetto;
Maurice Woodward, Newnan Station;

Melton Saxton, Asbury;
Jonathan Jackson, Ladd Street;
J. M. Strickland, Liberty Hill;
Matthew Housch, Scott;
W. S. Winston, Raymond Mt. Gil-ead;
G. P. Phinazee, Rivertown-Macedonia.

EAST ATLANTA DISTRICT
O. R. Huff, Athens;
M. H. Varne, [unclear]-Hoschton;
R. E. Washington, Commerce-Nicholson;
L. W. Strickland, Covington;
L. W. Hedrick, Elberton-Lavonia;
Ferdinand Hunter, Gainesville;
H. L. Burney, Fort St.;
S. T. Huff, Georgia Oiver;

Simon Snell, Lawrenceville - Dacula-Duluth;
C. W. Gaither, Leo-Cleveland;
Freddie Robinson, Oxford-Wesley;
C. I. Smith, Battle Hill-Rocky Hd.;
W. L. Houston, Suwanee;
Z. T. Berrian, Union Grove Ct.
J. E. Garrison, Kings Temple-Wylie;

NORTH ATLANTA
A. S. Dickerson, Ariel Bowen;
J. F. Demery, Alpharetta;
E. L. Sanders, Bremen-Waco;
Gaither Varner, Calhoun-Adairs-ville;

J. H. Zachery, Austelle;
J. W. Rambo, Carrollton;
P. H. Mayes, Cave Springs;
J. C. Williams, Cedartown;
Fred Sharp, Centenary;
Sylvester Clark, Cartersville;
A. C. Cobb, Douglasville;
G. H. Butler, Marietta;
H. E. Phillips, Mt. Olive-Mabel-ton;

C. H. Robinson, Pine Log-Fairmount;
G. D. Walker, Rome First;
Wallace Farmer, South Rome-Cohutta;
Shepherd Toson, Summerville;
W. C. Dorsey, Villa Rica-Temple;
Harvey Hill, Talapoosa.



MINISTERS IN INSTITUTE—The above people are a part of the more than forty persons who attended the second annual Ministers Institute at Savannah State College, June 15-20. Dr. George D. Kelsey, eighth from left, second row, and Dr. Frank Cunningham, sixth from left, second row, served as co-consultants for the five-day institute. Others shown in the picture are, from left to right, first row: the Rev. W. H. Heyward, Clayton, Ga.; the Rev. James Brown, Egypt, Ga.; the Rev. L. W. Stevens, Savannah, Ga.; Purvis Royals, Portal, Ga.; the Rev. Edgar P. Quarterman, Savannah; the Rev. P. T. Phillips, Lyons, Ga.; the Rev. L. S. Stell Jr., Savannah, Ga.; the Rev. Richard M. Williams, Savannah, Ga.; the Rev. W. K. Kent, Statesboro, Ga.; the Rev. R. L. Lee, Savannah, and the Rev. C. Childers, Oliver, Ga. Second row: The Rev. B. M. Martin, Statesboro, Ga.; the Rev. J. W. H. Thomas, W. E. Griffin, assistant professor of social sciences at Savannah State College; Dr. E. K. Williams, director of Savannah State College summer school; the Rev. A. J. Hargrett, college minister and director of the institute; Dr. Frank Cunningham, Atlanta, Ga.; Dr. W. K. Payne, president of Savannah State College; Dr. George D. Kelsey, Madison, N. J.; William J. Holloway, dean of men at Savannah State College; Mrs. Mattie Shorter, Savannah, Ga.; Mrs. Madie E. Scott, Mrs. Ethel R. Andrews, Collins, Ga.; Miss Cleona Ferguson, Savannah, Ga.; Mrs. Iona Williams, Savannah, Ga.; Miss Jeraldine Franklin, Savannah, and Miss Lucile Black, Savannah, Ga. Third row: The Rev. F. Bonds, Savannah, Ga.; the Rev. E. D. Brooks, Statesboro, Ga.; the Rev. R. B. Brown, Savannah, Ga.; the Rev. A. L. Rozier, Register, Ga., and the Rev. Edgar Cane, Portal, Ga.—SSC Photo.

Ministers Institute Opens At Alabama A&M June 29th

rector, the Rev. Henry Bradford, Jr., college chaplain.

NORMAL, Ala. — (SNS) — A ten-day institute for ministers in nine North Alabama counties will be held at the Alabama A. & M. College, beginning Monday, June 29 and running through July 10. President J. F. Drake, announced yesterday.

This will be the first such features to be conducted at this college, and will be designed to develop "keener insight into our task of being good ministers of Jesus Christ." Operating in cooperation with the National Council of Churches and Tuskegee Institute, the institute will offer instruction in Bible Study, Community Organization, Home Life and the Church, Church and the Land, Recreation, Landscape and Beautification, and Religious Education.

The institute will be in session from Monday through Friday, both weeks, permitting the ministers to return home to their churches for the weekend.

Although the full teaching staff has not been selected, those already engaged are T. V. Morris and Mrs. I. L. Hollins, in addition the di-

Top Men Mentioned; Age Termed Handicap To Leading Pastors

By B. H. LOGAN
(Courier Religious Editor)

CHATTANOOGA, Tenn.—In last week's issue we mentioned the names of some of the leading college and convention presidents whom we believe would be outstanding as president of the National Baptist Convention.

Some of the persons whose name was given would not even consider the office even if it were handed to them on a silver platter.

Some of the leading ministers of the nation who would make fine presidential figures are handicapped due to age. It isn't any use considering a man that is 70 years old. The convention is really in need of a president



REV. E. W. PERRY

... liked by some for
Baptist president

lieve are endowed with the kind of executive ability so necessary to lead a large national body.

We have a long list of fine pastors whom we believe could step into the office and get things moving forward in a few months. Dr. Joseph H. Jackson, pastor of Olivet Baptist Church, Chicago, is one of the top men in the nation when it comes to suitable material for the presidency.

Dr. Jackson has what it takes to lead. One visit to Olivet would convince any one of the magic touch of this gigantic leader. Then besides his smooth manner of supervising a program, Dr. Jackson has the educational background along with

a successful pastoral experience coupled with his work as a denominational leader.

AT THIS POINT we must also mention the name of Dr. W. H. Borders, pastor of Wheat Street Baptist Church, Atlanta, Ga. This is also an outstanding pastor and leader. Dr. Borders is a successful leader, one who has never seen fit to dance every time Mr. Charlie plays a little tune.

He is also a fine pastor and above all he is a convincing speaker. Both he and Dr. Jackson have written several books and would be a credit to the denomination if either were elected.

The third person we shall mention here is doing a fine job in pastoring one of the country's largest congregations. He is Dr. J. Raymond Henderson, pastor, Second Baptist Church, Los Angeles, Calif.

Dr. Henderson has the training and experience needed to be a successful president. Dr. Henderson and Dr. Borders were mentioned last week with the convention presidents.

ANOTHER PASTOR and former college president is Dr. W. H. R. Powell, minister of Shiloh Baptist Church, Philadelphia.

This fine pastor and educator did a wonderful job as president of Virginia Theological Seminary and College, Lynchburg, Va. He led the Shiloh Baptist Church in purchasing the present edifice at a cost of \$87,500 and paid it off in six months. He is a great presiding officer, a careful planner and a competent administrator.

The next great leader and preacher is Dr. W. L. Ransome of First Baptist Church, South Richmond, Va. Dr. Ransome is a pastor, lawyer and teacher. He is the choice of old men and the idol of young men. He is still too active to be relegated to the human scrap pile. He has everything that a real president would need to be a success.

THE NEXT powerful leader that would be a great leader as president of the convention is Dr. J. E. Kirkland, minister of Union Baptist Church, Philadelphia. Here is a man of great leadership qualifications, but in recent years has chosen to stay to himself. He is a great

National Baptist Convention

supporter of denominational projects and contributes large sums to Negro schools. What a fine president he would make.

There are three strong men in Brooklyn, the Revs. Sandy Ray, Gardner Taylor and T. S. Harten, the latter is a regional vice president at present. All three of these are good, strong men and would do a good job as president.

All three have been outstanding pastors and have been active in the convention. Everywhere you go the great question is who will it be?

ANOTHER STRONG leader is Dr. Jesse Jai McNeil, pastor of Tabernacle Baptist Church, Detroit, Mich. A strong preacher, a great teacher, a former college president, and an author, Dr. McNeil is a sincere preacher and leader. He is the type that plans his program and then works the plan.

He is a congenial Christian

gentleman. One outstanding thing about Dr. McNeil is that he does not compromise with immorality and the pet evils of the age. The National Baptist Convention with McNeil as president would continue its progressive program and in many of its functions would be greatly improved.

We would like to present the name of Dr. Marshall Sheppard, minister of Mount Olivet Tabernacle Baptist Church of Philadelphia. Dr. Sheppard is a forceful speaker, both as an orator and gospel preacher.

He is also a very successful pastor. As a member of the House of Representatives of Pennsylvania, he was declared its greatest orator. He is at present Recorder of Deeds of Philadelphia County. And yet he doesn't shirk a single responsibility in guiding the affairs of his church. For courageous leadership and a well guided program, Dr. Sheppard would be hard to excel.

ANOTHER ABLE son of Pennsylvania who has great leadership possibilities is Dr. E. Luther Cunningham of Philadelphia, pastor of Saint Paul Baptist Church, one of the most progressive congregations in the country.

This young ministerial giant is worthy of any trust within the

gift of the denomination. He is truly a great pastor and a fearless leader of his people. He, too, holds a prominent political position in the city of Philadelphia.

He is a member of the city Civil Service Commission. But he still gives his church the benefit of his planning and leadership every day. Dr. Cunningham is possessed with the training and leadership experience so badly needed to make a good president.

FOLLOW ME ACROSS the country to Oklahoma City where the vice president-at-large of the National Baptist Convention resides. He is none other than Dr. E. W. Perry, who is also president of the Oklahoma Missionary Baptist State Convention.

Dr. Perry is a nationally recognized leader of the National Baptist Convention, USA, Inc. He is also a great pastor and is almost sure to throw his hat in the ring for presidential honors.

His work in his church and with the Oklahoma convention is concrete proof of his ability to lead successfully a large body like our National Baptist Convention. Many delegates from around the nation will be pulling for Perry at Miami next September.

WE HAVE ENDEAVORED to give the names of a few leading pastors and leaders from across the country.

The persons are qualified by training and experience to make the National Baptist Convention among Negroes in the world. If any person whose name has been mentioned here has any comment, he may do so by writing us at the Pittsburgh Courier, P. O. Box 1828, Pittsburgh 30, Pa.

We believe the leaders, delegates, and annual members of the convention should appeal to God in prayer for guidance in selecting a new president.

REV. MARSHALL SHEPARD

... mentioned as man who may
succeed Rev. Jemison

who would be able to give a vigorous type of leadership that would add punch and dignity to the office.

WE SHALL mention the names of a few outstanding pastors and leaders whom we be-

Baptists Change Convention Site

Corner P. 1
ST. LOUIS — (ANP)—The site of the September meeting of the National Baptist Convention, U. S. A., Inc., has been changed to St. Louis, it was announced this week. Unfavorable conditions in Miami were given as the reason for changing the meeting place.

dat. 6-6-53
Top business on the agenda for the meeting will be the selection of a national president to succeed Dr. D. V. Jemison, retiring head of the organization.

dat. 6-6-53
The decision of the Baptists not to meet in Miami comes soon after a meeting of the Church of God in Christ in that city. At that time, delegates encountered an unpleasant experience in obtaining housing accommodations.

New York Ready For Baptists

dat. 6-20-53
BROOKLYN, N. Y.—The Vanguard of an army of Baptists slated to attend the annual session of the National Baptist convention Inc., Sunday school and Baptist training Union congress was pouring into the city this weekend for the meetings which will continue from June 22-23.

The Rev. W. A. Vernagin of Washington, president, and the Rev. O. Clay Maxwell, sr., pastor of Mt. Olivet Baptist church here, stated last week after a survey of facilities that 10,000-12,000 delegates and visitors are expected.

MEETING PLACES

Meetings are scheduled to be held at the 13th regiment armory in the heart of Brooklyn, 36 churches of various faiths, Bedford YMCA and the Nostrand ave. Masonic hall. The armory is one of the largest in the country and is capable of accommodating some 20,000 persons.

The pre-convention program, which opens the event Monday night, will present a 1,000-voice choir under the direction of Wyatt Logan, choir master of Concord Baptist church who directed the national convention choir in 1947. Deputy Police Commissioner Wil-

liam Rowe, the former boxing champions, Jersey Joe Walcott, Joe Louis and Sugar Ray Robinson are among the celebrities expected to attend. A citation will be presented to Fred Waring, TV maestro.

The welcome program will be held Tuesday night. Governor Thomas E. Dewey, Mayor Vincent impellitteri and Borough President John Cashmore are among those who have promised to extend greetings.

Youth Day will be Thursday. There will be a street parade in the afternoon and a massive youth rally at night. The subject of this year's pageant will be "When He Came To Himself," based on the parable of the prodigal son.

Friday night will be the annual "Booker T. Washington night." Talent and musical presentations will be offered with representatives from colleges participating.

The board of the National Baptist convention will hold a meeting during the congress. Plans for the 1953 meeting of the parent body in Miami in September will be discussed. President D. V. Jemison of Selma, Ala., will preside.

NANNIE HELEN BURROUGHS LISTS NATIONAL GOALS

dat. 6-6-53
In last week's column we quoted some national goals for American Negroes that Nannie Helen Burroughs, president of the Woman's Convention Auxiliary to the National Baptist Convention had listed for the American Negro.



MRS. TAYLOR

dat. 6-20-53
Last week's column stressed MUSTS in education, economics, health and politics. In this week's column we give you common on CULTS and ISMS, which seem to be growing by "leaps and bounds" in the American Negro's search for Jesus today.

dat. 6-20-53
It takes a courageous woman to discuss this topic, especially if she holds a prominent place in the public world, and doubly so, if her field deals with the Negro's religion. But Nannie Burroughs does not play to the "gallery" for prestige and emoluments. She has always advanced unvarnished truths as she saw them, and allowed the "chips to fall where they would."

dat. 7-25-53
"CULTS AND ISMS" — Christianity has always had and always will have its rivals. They are attractive and active. They become threats or powers only when and where Christianity has become passive, mushy or venal.

"Perhaps God is using the enemies of Christianity to put new life into His church and a new sense of responsibility into its leadership. Instead of putting on its whole armor as it is commanded to do, the Christian Church has taken off and taken off until it has nothing on but its BVDs.

"Dr. Emerson Fosdick says, 'Any church that pretends to care for the souls of people but is not interested in the SLUMS that

damn them; the city government that corrupts them; the economic order that cripples them; and international relationships, that lead to peace of war, determine the spiritual destiny of innumerable souls — that kind of church, I think, would hear again the Master's words: SCRIBES, PHARISEES, HYPOCRITES."

"The fact of the matter is that Communism, Fascism, or Hitlerism are no greater enemy to Christianity than are the so-called Christians who have no basic reverence for personality and use the person as a thing, as a means only, as a mere convenience. That is our general practice in dealing with the Negro in America.

"The principle of reverence for the person is not practiced in this so-called Christian America. Neither are the principles of democracy applied. Hitlerism in Europe had its counterpart in Racism in America. Both are sworn enemies to peace and goodwill. Both are enemies to Christianity whether they are practiced in Europe or tolerated and justified in America on the score of race, color or previous condition of servitude.

"We have come to the place in race relations where Christians must either accept human brotherhood as a working reality and actually make it work, or stop our pious praying and hypocritical pronouncements on high occasions.

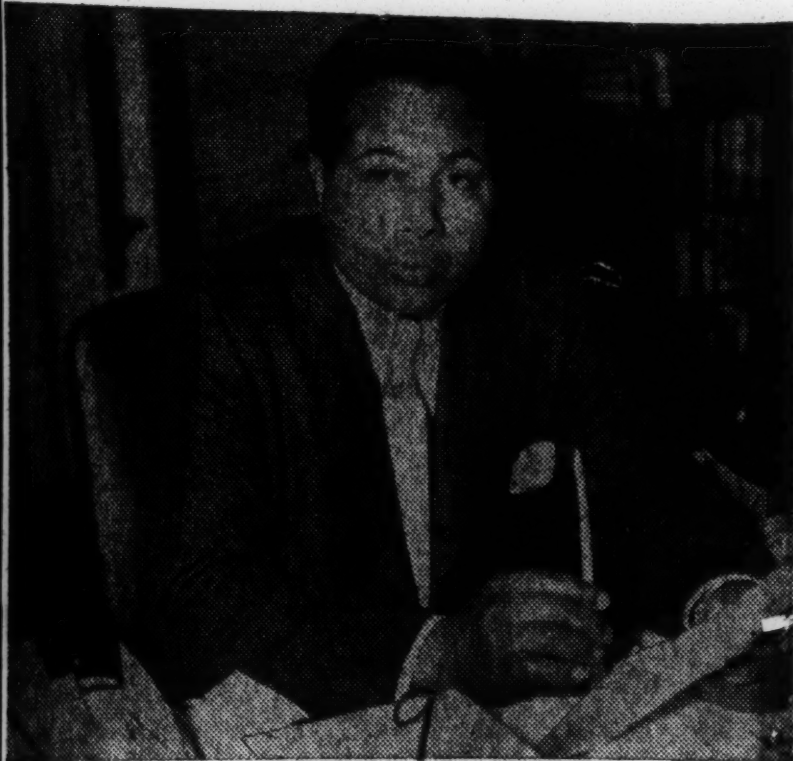
"While we are most articulate in our criticism of 'planned economy' in a land of plenty, we must not overlook the fact that we live in a Christian democracy of so-called free men under a most humiliating, morally and socially devitalizing planned race prejudice ever conceived by men who claim to love justice.

"We live in an age of glories and glamor. We glory in power, in wealth, in learning, in race color and unrighteousness; and as for glamor — excuse the slang — but, 'nothing means a thing if it ain't got that swing.' Even our church music and spirituals from

'Nearer My God To Thee' to 'Nobody Knows The Trouble I See' has been stepped up to the swing of the 'Hot Mikado.'

"Everybody wants to go to town in everything. Women have been going to town ever since Jesus talked with the woman of Samaria at the well. If the women of this age follow the example of the woman of Samaria, they will not only go to town but they will bring the town to see Jesus.

"The Christian life can be made glorious and radiant with divine courage and holy venturesomeness and matchless power if we can prove by our lives that we have been with Jesus and learned of Him. Yours for the highest development of Christian womanhood. — Nannie H. Burroughs."



DR. GEORGE W. LUCAS

... to honor Dr. Jemison

Jemison Will Receive Hon. Life Membership

MIAMI, Fla.—Dr. George W. Lucas, executive secretary of the National Fraternal Council of Churches, will present Dr. D. V. Jemison, retiring president of the National Baptist Convention, U.S.A., Inc., an honorary life membership in the council during the Baptist convention meeting here this week.

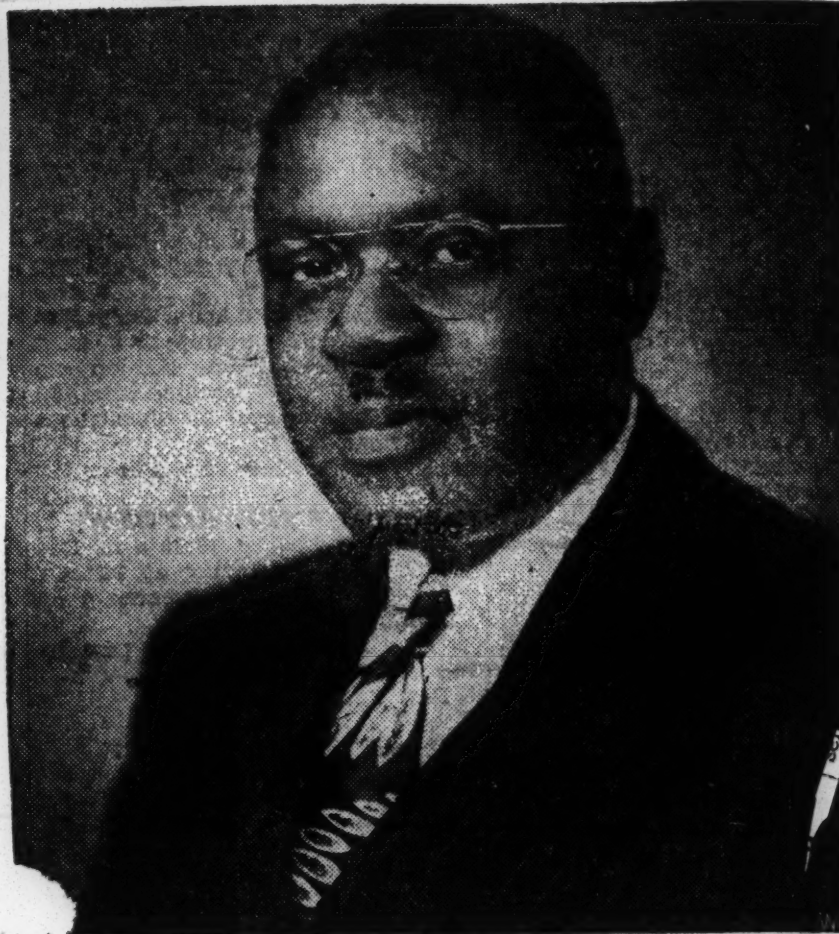
The late Dr. L. K. Williams, Dr. Jemison's predecessor, was one of the founders of the organization. It was he who called together the leaders of the Negro denominational leaders in Rochester, N. Y., in 1929, where the idea was born.

Four years later, in 1933, Bishop R. C. Ransom of the AME Church called a special meeting at Mount Carmel Baptist Church, Washington, D. C., Dr. W. H. Jernagin, pastor, to set the organization in motion.

THE PRESENTATION is slated to be made to Dr. Jemison this Thursday. Bishop A. W. Womack of the CME Church is serving his second year as president of the council.

The council is made up of twelve denominations and maintains a headquarters in Washington, D. C.

Elected President Baptist Convention



DR. J. H. JACKSON

NEW BAPTIST CHIEFTAIN — Dr. J. H. Jackson, brilliant and distinguished pastor of Olivet Baptist Church, Chicago, reputed to be

one of the largest Negro churches in the world, has been elected as president of the National Baptist Convention, Inc., U.S.A., which boasts of a membership of nearly 5,000,000. He is expected to offer the convention a program the race might well be proud of, to say the least. Dr. Jackson made quite a name for himself as head of the convention's powerful Foreign Mission Board and for his great work in Africa and he is in much demand as a speaker to white and colored audiences throughout the country. It will be

recalled that he was one of the few Negroes to speak during the Baptist World Alliance which met in Atlanta several years before a mighty audience of white and colored people at Ponce de Leon Baseball Park.

Miami Beach Hotels Open To Baptists

BY RICHARD A. JACKSON

MIAMI, Fla. — (ANP) — The record 20,000 persons who attended the 73rd annual meeting of the National Baptist Convention, U.S.A., Inc., here Sept. 8-13 found new democratic action work in the deep South. Ten hotels of the exclusive Miami Beach resort section opened their doors indiscriminately to the visitors.

Residents stated that it was the first time that a large group of Negro Americans have been housed in the famous beach section of the popular vacation place. Many restaurants and stores in the areas also served them without any question.

Much credit for breaking down of racial barriers was given to the excellent public relations work of the entertainment committee and the fine response of the business owners of Miami Beach, most of whom are Jewish.

Each trainload of visitors arriving by the hundreds gave an ear-inking of the spirited contest for the presidency of the Convention that was to come.

POTENTIALS

The Rev. O. D. Dempsey, associate pastor of Cornerstone Baptist Church of Brooklyn, spoke on the "Potentials of the Laymen" in the annual address at Mt. Sinai Baptist church. He signaled a movement by the laymen to become a potent factor in the governing bodies of the church. He stressed that the layman had long been overlooked on a national level and that the time had come to make use of this valuable strength for the promotion and welfare of the denomination.

The principal bodies met in the city's most modern auditoriums. The convention proper held sessions at Dinner Key Auditorium, while the Women's Auxiliary met in the Dade County Auditorium. Mrs. Nannie

ended invitations to visiting pastors to appear in pulpits of members of his association on Sunday morning and Cecil Carroll, moderator of the white Miami Baptist Association. At the pre-convention meeting of the National Convention Board, the chairman of the Dade County Council of Human Relations, Dr. James Parrish, president of the white Florida Baptist Convention who ex-consideration

HOST CHAIRMAN

There was a block long traffic jam in the vicinity of Mt. Zion Baptist Church, as delegates from across churches presented

Dr. Jackson At National REGIONAL VICE-PRESIDENT POST GOES TO REV. PINKSTON

BY TASCHEREAU ARNOLD

MIAMI, Fla. — The National Baptist Convention, Inc., USA, in its annual session held Thursday at Miami, Florida almost completely "cleaned house" during the election of officers to serve the world's largest organized Negro religious body in 1954.

In a shake up, the body swept out of office most of the old officers who had served under the administration of Dr. D. V. Jemison, Selma, Alabama, who retired at the Miami session.

GENERAL CONVENTION

This writer was informed early Friday by telephone by Dr. L. A. Pinkston, president of the General Missionary Baptist Convention of Georgia, that Dr. J. H. Jackson, distinguished pastor of Olivet Baptist Church, was swept into the presidency by a large majority.

Dr. Jackson is regarded as one of the best prepared men in the Baptist connection and several leaders in the convention freely predicted his election to the high Baptist post months before the setting of the convention after learning that 28 states had endorsed the Chicagoan for the post. He carried most of the northern as well as southern states in his camp which safely assured his election. Most of the Jackson men kept their mouths closed until the annual session.

Dr. Pinkston of Atlanta, was one of the successful directors of the "Jackson Machine" during the campaign which really got underway some years ago when Dr. W. E. Perry, Oklahoma City, Oklahoma, who was a losing candidate for president of the convention, with Dr. W. H. Borders, pastor Wheat St. Baptist Church, running for second place on his ticket, was elected as vice-president at-large under the Jemison administration.

JACKSON BANDWAGON

In a last minute compromise, Dr. Pinkston stepped aside and allowed Dr. S. A. Owens, president State Baptist Convention of Tennessee, Memphis, to capture the second place on the Jackson bandwagon, which by that time was rolling with clock-like precision after the delegates had been assured that the "big

storm" threatening Florida changed its course.

President Pinkston was elected as first regional vice-president of the near 5,000,000 Baptist body.

Jackson is said to have carried around 90 percent of the Georgia delegation, and about one third of Alabama's delegation. Florida went against him and was left cold in the election.

Dr. S. T. Horton, Brooklyn, N. Y., regional vice president, Dr. Barbour, editor of Baptist Voice, Pa., D. Roland Smith, statistician, Ark., Dr. Perkin, Cleveland, Ohio, treasurer, were among the old officers retained.

Dr. Hampton, California, was made a vice president; Dr. King, Kentucky, was made a secretary.

Contrary to earlier reports, some hotels opened wide their doors to the delegates and many were housed in the best homes in the city. The convention hailed the entertainment as usual, to say the least.

Miss Elizabeth Whitehead, Atlanta, was one of the leading workers from Georgia in the Jackson camp. She wired the writer as soon as the election was over.

Shortly before the Miami convention, in Chicago, a group of disgruntled members of Dr. Jackson's church met and reportedly voted him out as pastor to the tune of 350 to 1. On the following Sunday after Dr. Jackson returned to the Chicago at his services last Sunday the Olivet Church voted over 1,000 strong its approval of his ministry and gave him a large purse to help him on his way to the presidency of the convention. The late Dr. L. K. Williams, who headed the convention for many years, was also pastor of Olivet Baptist Church.

The convention headquarters was at Mt. Zion Baptist Church and Convention Auditorium was at "Dinner Key." The Women's

Convention met at County Auditorium. Dr. J. A. Finlayson served as general chairman, while Rev. P. W. Williams had charge of the housing committee.

The Georgia delegation went to the convention by way of two trains and they are due back in the city sometime Monday with a few arriving earlier.



DR. L. A. PINKSTON

BAPTIST VICE PRESIDENT — Dr. L. A. Pinkston, president General Missionary Baptist Convention, which meets in Atlanta November, and pastor of Travelers Rest Baptist Church, Atlanta, was elected Thursday as first regional vice-president of the National Baptist Convention, Inc., in recognition of his fine work as one of the directors of the successful campaign for Dr. Jackson, Chicago, as president of the body.

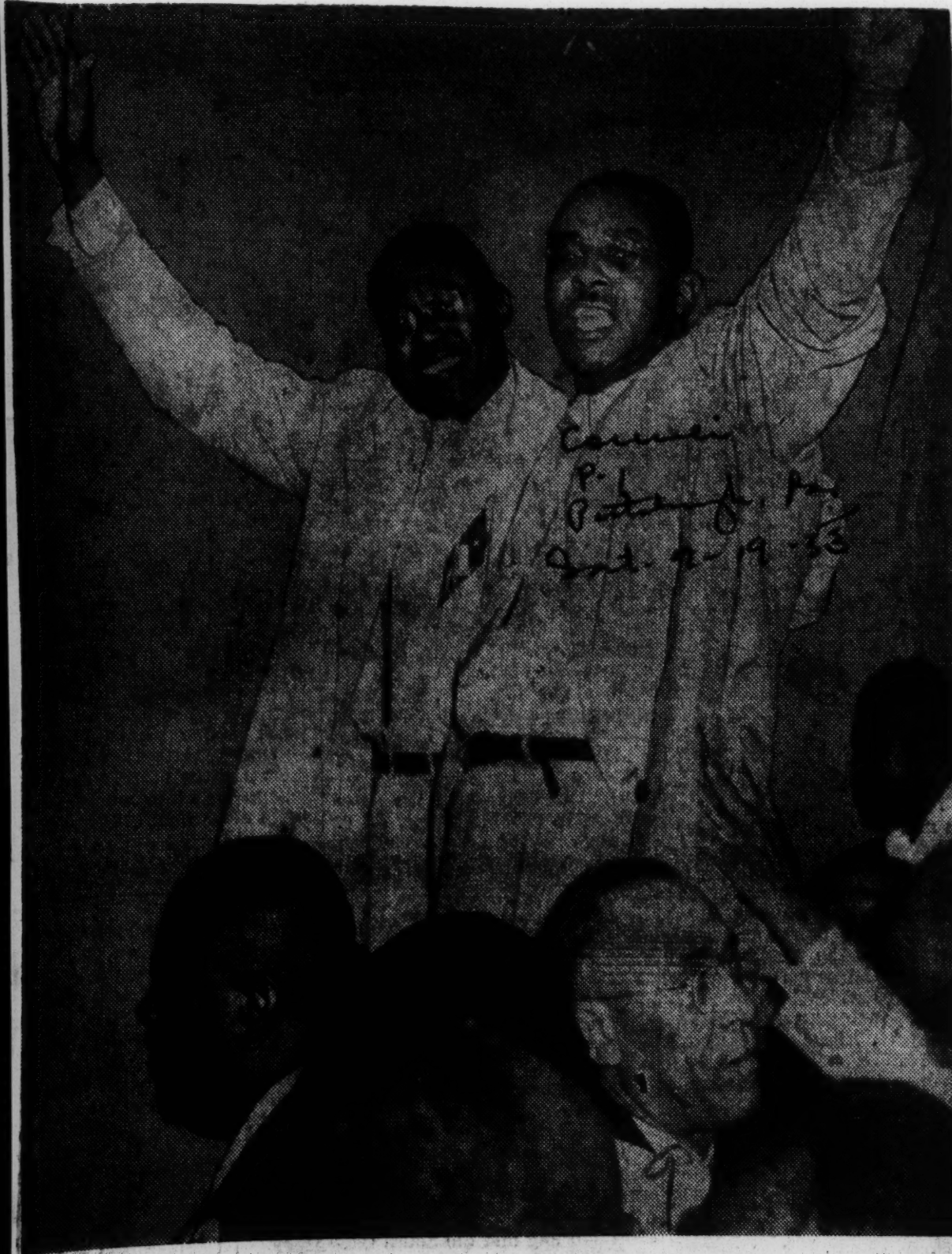
Pinkston is expected to be highly influential in the Jackson cabinet.



REV. TASCHEREAU ARNOLD
BEING CONSIDERED BY BAPTISTS — The Rev. Taschereau Ar-

hold, evangelist and public relations director for the General Missionary Baptist Convention of Georgia, is being mentioned prominently by several leaders in the National Baptist Convention, Inc., for a berth on its far-flung Public Relations Department. He has the endorsement of Dr. L. A. Pinkston of Georgia.

Rev. Arnold served several years in that capacity with the convention under the administration of the Dr. L. K. Williams and the late Dr. J. M. Nabrit, president and secretary respectively.



Victory— Giving the signal of victory are Dr. J. H. Jackson (left) of Chicago and Dr. G. Leonard Carr of Philadelphia. Picture was snapped in Miami shortly after National Baptist Convention elected Dr. Jackson president and voted Dr. Carr treasurer.—Hooper Photo.

ly after National Baptist Convention elected Dr. Jackson president and voted Dr. Carr treasurer.—Hooper Photo.

Succeeds Dr. D. V. Jemison

Jackson Defeats Perry By Vote of 2035-1577

By B. H. LOGAN
(Courier Religious Editor)

MIAMI, Fla.—Dr. Joseph H. Jackson of Chicago was elected president of the National Baptist Convention which met here last week as more than 20,000 delegates and visitors jammed this famous resort city. *Come*

Dr. Jackson, pastor of Olive Baptist Church in Chicago, defeated Dr. E. W. Perry of Oklahoma City, Okla., by a vote of 2,035 to 1,577. *121*

The voting which ended at 4 A. M., Friday, had begun early Thursday afternoon and was marked with several drama-packed incidents during the tedious balloting. *9-19-53*

THE RACE narrowed down to a two-man fight early in the voting. Other leading candidates were Dr. Marshall L. Shepard, of Philadelphia; Dr. Sandy F. Ray of Brooklyn, Dr. H. C. Hawkins of Chicago, and Dr. J. Raymond Henderson of Los Angeles. Dr. J. C. Austin of Chicago, often mentioned as a candidate, did not run.

All of the candidates, with the exception of Dr. Shepard, in announcing their withdrawal, pledged their support to Dr. Perry. In spite of this, sentiment continued to swell for the Chicago minister, who had been favored by Dr. D. V. Jemison of Selma, Ala., the retiring president. Surprisingly the votes of Louisiana and South Carolina indicated a victory for Dr. Jackson. South Carolina did not cast a Perry vote. *Come*

Dr. Jackson's victory sparked the election of a progressive slate of young Baptist clergy into the leadership of the convention.

OTHER OFFICERS elected were the Rev. S. A. Owens, vice president-at-large; L. A. Pinkston, Atlanta,

Ga.; C. H. Hampton, Los Angeles, Calif.; J. C. Nance, St. Louis, Mo.; T. S. Harten, Brooklyn, and E. D. Billups, Baton Rouge, La., all regional vice presidents.

Dr. T. J. Jemison, son of the retiring president, was elected record secretary, while the Rev. George L. Carr, Philadelphia, was elected treasurer.

The Baptist laymen elected the following officers: Allen Jordan, president, a real estate expert, Cornerstone Baptist Church, Brooklyn, and vice presidents Ike Ferguson, Tennessee; N. C. Harris, Texas; F. O. Bryant, New Jersey; S. W. Nichols, Alabama; A. B. Washington, California; W. A. Pyles, Washington, D. C., and Kenneth Cloud, Cleveland.

ELECTION FOR the second big office of the National Baptists, that of executive secretary, was not held. It was postponed until January when the Baptists hold their "adjourned" session in Hot Springs, Ark. Although the post of executive secretary was authorized at the 1952 convention in Chicago, it has not yet been filled.

Indication that Dr. Jackson intends to introduce a progressive program underscored with the purpose of making the church a moving factor in community civic and political life as well as a revival of spiritual uplift came in his stirring acceptance speech following his election.

The convention quickly endorsed the program outlined by Dr. Jackson. It adopted a recommendation offered by Dr.

Jackson which will create nine new commissions, three departments and three committees. Commissions are theological education, the problems of church-supported colleges, international and inter-cultural relations, problems of labor and management, ecumenical Christianity, denominational coordination, rural life, current civic issues, and the United Nations. * * *

THE THREE new departments are evangelism, music and public relations.

The three committees are business (to clear convention of all matters not essential to go before main body); program and meeting sites.

Appointments made by the president were C. L. Franklin, Social Service Commission, chairman; A. B. Coleman, Jacksonville, Fla., executive secretary to the Southern Baptist Convention; Evangelism board of directors: E. J. Benton, Ohio; S. H. Brown, Delaware; J. L. Brown, California; M. L. King, Georgia; Mose Newsom, West Virginia; D. C. Washington, Alabama, and R. Banks, Michigan.

Other officers elected were assistant secretaries George Lucas, Ohio; D. E. King, Kentucky, and C. L. West, Mississippi. J. P. Barbour of Philadelphia was elected editor of the Voice; S. S. Reed, historian; Roland Smith, statistician, and A. T. Walden, Atlanta, Ga., convention attorney.



accept Negroes. Credit for the "change of heart" which saw the smashing of racial barriers, goes to the public relations work of the entertainment committee and to the hotel owners and businessmen of Miami Beach . . . most of whom are Jewish. In addition to the hotels, a number of restaurants and stores in Miami Beach served delegates and visitors indiscriminately . . . and without question!

On the other hand . . . the city of Miami . . . where the convention was held, remained true to the hidebound traditions of Dixie, and refused to make a living thing of the Christianity they talk so glibly about.

However, the convention was welcomed by Miami Mayor Chelsie J. Senerchia, County Commissioner Preston Bird and Hollis Rinehart, chairman of the Dade County Council on Human Relations.

Dr. James J. Parrish, president of the Florida Baptist Convention (white), extended invitations to visiting pastors to appear in pulpits of members of his association Sunday morning. Cecil Carroll, moderator of the white Baptist Asso-

Bowing Out— Dr. T. J. Jemison (left) of Baton Rouge, elected recording secretary of the National Baptist Convention during sessions in Miami, shakes hand of his father, Dr. D. V. Jemison, just before the latter retired as president of the convention.—Hooper Photo.

By **JOHN A. DIAZ**
(Staff Correspondent)

MIAMI, Fla.—Miami Beach hotels opened their doors, their restaurants, their beaches, to delegates and laymen attending the seventy-third annual session of the National Baptist Convention, U. S. A., Inc., here last week.

Thus, ended the most controversial issue in recent history . . . and marked the dawn of a new era in race relations in the Deep South . . . an era which saw democracy in action" here.

At that time, it became known that the hotels would

didn't move out as Negro guests registered, used all the facilities of the hotels and conducted themselves without incident.

ACCORDING to information obtained by this reporter, the action of the Beach hotels remained in doubt until the opening day of the convention.

At that time, it became known that the hotels would

25,000 Jam Miami For Meet; Jemison In Chair

MIAMI — The eyes of the nation are focused on Miami this week where more than 25,000 delegates and visitors have poured into the city by plane, train, bus, and private car for what is expected to be the most exciting session of the National Baptist Convention, U.S.A. Inc., in 15 years.

While there are many matters of importance to be taken up by the legislative machinery, by all odds, there is really only one item on the agenda holding the attention of everyone here. That is the election of a new president to succeed Dr. D. V. Jemison who has held the office for the past 14 years.

By the opening of the convention Tuesday the field of candidates narrowed down to six.

The two leading candidates for the job of presiding over the largest organization of Negroes in the world, (National Council of Churches lists its membership at three and a half million) are Rev. E. W. Perry of Oklahoma City and Rev. Joseph H. Jackson, Chicago.

Running as favorite sons are Rev. Sandy Ray of Brooklyn, N. Y. and Rev. J. Raymond Henderson of Los Angeles who was a late entry in the field.

Baptists oust conservatives in clean sweep

MIAMI, Fla. — The Florida hurricane which swept the Baptist old guard from the leadership of the Baptist Convention to install progressive-minded Dr. J. H. Jackson of Chicago, also swept out of office all other members of the old guard whom many feel have kept the Baptist organization from exerting its great strength for many years.

In the final hours of the 13-hour struggle which saw 47-year-old Dr. Jackson depose 71-year-old Rev. E. W. Perry, the Baptists also swept out of office the old guard Jemison cabinet and replaced it mainly with younger aggressive ministers.

As early as 1 a.m., when it

appeared that Dr. Jackson would be winner on the convention floor, many delegates gathered around the rostrum and said, "We're going to sweep the slate clean."

Weary reporters covering the elections silently prayed that the squabbling Baptists would not launch an election of officers at that post midnight hour but the elections were started after 2 a.m. with these results:

S. A. Owens of Memphis was elected first vice-president, defeating L. A. Pinkston of Atlanta for the post. Pinkston then was made a regional vice-president along with E. D. Billops of Louisiana, and C. H. Hampton of California.

Jemison's Son Elected
Youthful T. J. Jemison who had seconded the nomination of Dr. Jackson and who is the son of retiring president Dr. Jemison, was made recording secretary.

G. W. Lucas of Dayton, Ohio won the position of assistant secretary. M. K. Curry of Texas, C. L. West of Bolton, Mississippi, J. E. King of Louisville, all were made assistant secretaries.

Leonard Carr of Nashville was elected treasurer; J. Pious Barbour, editor of the Baptist Voice; S. S. Red of Michigan, historian; Roland Smith statistician, and A. T. Walden of Atlanta, convention attorney.

Wins 2-way battle for presidency

Gains 2,035 votes to Perry's 1,577 in 13-hour session

By JAMES L. HICKS

MIAMI, Fla. (NNPA)—Fighting an uphill battle all way to the finish, the Rev. J. H. Jackson of Chicago captured leadership of the National Baptist Convention Thursday night, defeating the Rev. E. W. Perry of Oklahoma City by a vote of 2,035 to 1,577.

Dr. Jackson, who entered the race as leader of the progressive wing of the convention, was elected to the post in a 13-hour battle which saw him trailing most of way as battle lines first settled down along regional and sectional lines, with big southern delegations giving the Rev. Mr. Perry large early leads.

It was not until 11 p.m. when 15,000 persons who attended the elections, were all standing and milling around dinner in the Key auditorium, that the Jackson forces began to revive hope.

Perry Takes Lead

Alabama, with the second largest delegation in the convention, gave the Rev. Mr. Perry a virtual landslide lead in the first roll call and as other states came in, he continued to hold this lead.

But when the voting reached Georgia about three hours later, that solid southern state split right down the middle with its 637 votes and Jackson forces began to roll.

At 11:05, when Louisiana was called with her 216 votes, more than a majority rose for the Rev. Mr. Jackson. The convention then went into wild confusion with Jackson forces taking the offensive for the first time.

Result Apparent

When Mississippi, with 464 votes, came up screaming and shouting for Jackson almost 10 to one, it looked as if one could begin to read the score on the board. The Mississippi vote for her native son came at 11:55—just ten and one-half hours after the session got under way.

The huge vote brought on a demonstration with Jackson supporters starting a parade and chanting "We want Jackson."

Dr. Jackson, by this time was sitting backstage with his followers listening to the returns. The Rev. Mr. Perry's lieutenant,

who had been fanning him with a newspaper all evening, began to fan even harder.

The election at this point hinged on Texas, Tennessee, Oklahoma and New York. Prior to the Mississippi vote, the Rev. Mr. Perry was trailing the Rev. Mr. Jackson by a scant 60 votes, the score being Perry 996, Jackson 1,056.

Jackson In Lead

When the Mississippi votes were counted, Dr. Jackson had increased his vote to 1,302 against Mr. Perry's 1,032. He never looked back after that.

When Tennessee came through with a big lead for Dr. Jackson, cries went up for the Rev. Mr. Perry to concede, but he stood stoically on the stage before the huge crowd and was noncommittal.

But at 10 a.m. a Rev. Mr. King of Atlanta came up with a broom from somewhere and went through the crowd wildly sweeping the air to demonstrate that the progressives had made a clean sweep.

Texas likewise came through for Dr. Jackson and it was all over but the shouting. Dr. Jackson was carried to the stage on the shoulders of his supporters. The Rev. Mr. Perry congratulated him.

The Rev. Mr. Jackson was nominated by the Rev. H. H. Hume of Greenville, Miss., nomination seconded by the Rev. T. J. Jemison of Baton Rouge, son of retiring president, Dr. D. V. Jemison.

The Rev. Mr. Perry was nominated by the 84-year-old Dr. W. H. Jernagh and seconded by the Rev. U. S. Penn of Beaumont, Texas.

The Rev. E. C. Smith, Washington, did a beautiful job of presiding over a confused and unruly session.

Dr. Jackson's victory actually came on his birthday, since it was past 2 a.m. before the results were announced. He was 47 Friday.

Miami Beach's Hotels Opened Up To Baptists

By RICHARD A. JACKSON

MIAMI, Fla. — (ANP) — The record 20,000 persons who attended the 73rd annual meeting of the National Baptist Convention, U.S.A. Inc., here Sept. 8-13 found new democratic action at work in the deep south. Ten hotels of the exclusive Miami Beach resort section opened their doors indiscriminately to the visitors.

Residents stated that it was the first time that a large group of Negro Americans have been housed in the famous beach section of the popular vacation place. Many restaurants and stores in the area also served them without any question.

Much credit for breaking down of racial barriers was given to the excellent public relations work of the entertainment committee and the fine response of the spirited contest for the presidency of the convention that was to come.

The Rev. O. D. Dempsey, associate pastor of Cornerstone Baptist church of Brooklyn, spoke on the "Potentials Of The Laymen" in the annual laymen's address at Mt. Sinai Baptist church. He signaled a movement by the laymen to become a potent factor in the governing bodies of the church. He stressed that the layman had long been overlooked on a national level and that the time had

come to make use of this valuable strength for the promotion and welfare of the denomination.

The principal bodies met in the city's most modern auditoriums. The convention proper held sessions at Dinner Key auditorium, while the women's auxiliary met in the Dade County auditorium. Mrs. Nannie Burroughs, Washington, D. C., president of the auxiliary, arrived Monday, while Dr. Jemison opened the National convention for the 12th time Tuesday morning.

There was a block long traffic jam in the vicinity of Mt. Zion Baptist church, as delegates from across the nation tried to find parking places near registration headquarters all day Sept. 8. The Rev. Edward T. Graham, pastor of the church, executive secretary and host chairman for the convention, had a well versed staff to handle the huge crowd.

At the pre-convention musical a

550-voice choir from the area's invitations to visiting pastors to churches presented an inspiring appear in pulpits of members of musical program at Dinner Key his association on Sunday morning auditorium. The singers were un- and Cecil Carroll, moderator of der the direction of L. Leo Jen- kin's.

Speakers on the welcoming pro- gram included Miami Mayor Orlan- do J. Senerchia; County Com- missioner Preston Bird; Hollis Rinehart, chairman of the Dade County Council of Human Rela- tions; Dr. James W. Parrish, president of the white Florida Baptist convention who extended



NEW AND OLD PRESIDENTS of the National Baptist Convention in session here are Dr. J. H. Jackson, right, and Dr. D. V. Jemison, second from right. Dr. Jackson,

of Chicago, defeated Dr. E. W. Perry, left, in a close vote Friday. Dr. U. J. Robinson, second from left, is the retiring recording secretary.

—Herald Staff Photo by Rosemarie Vernell

Auxiliary Leader Wins 4th Term

Baptists Set Parley For St. Louis in '54

St. Louis will be the site of the 1954 meeting of the National Baptist Convention. That city was chosen over Birmingham, Ala., during Friday's session of the nearly 20,000 Negro delegates to this year's meeting at Dinner Key Auditorium.

Dr. Nannie H. Burroughs, of Washington, D.C., was given a fourth term as president of the women's auxiliary at a meeting in Dade County Auditorium.

Highlight of today's session is expected to be the report of the social action commission headed by Dr. Sandy Ray, of Brooklyn, one of the defeated candidates for president.

The man who won, Dr. Joseph H. Jackson, of Chicago, will be

consecrated to his new office in ceremonies Sunday morning. Retiring president Dr. D. V. Jemison, of Selma, Ala., will preach the sermon to Jackson and the other new officers.

Already the pastor of the largest Negro church in the world, Olivette Baptist, Dr. Jackson became the head of the world's largest Negro organization (2,000,000 members) in a turbulent 18-hour election which saw him edge Dr. E. W. Perry, of Oklahoma City, 2,035 to 1,577

Thursday night.

The convention pigeon-holed an attempt to elect for the first time an executive secretary.

Other officers elected included:

Drs. S. A. Owens, Memphis, Tenn., vice president-at-large; L. A. Pinkston, Atlanta, southeastern regional vice president; C. H. Hampton, San Diego, Cal., western regional vice president; E. D. Billoups, Baton Rouge, La., southwestern regional vice president, and J. E. Nance, St. Louis, mid-western regional vice president.

Retiring President Jemison's son, the Rev. T. J. Jemison, Baton Rouge, La., was named recording secretary, and Leonard G. Carr, Philadelphia, treasurer.

Four assistant secretaries were chosen: D. E. King, Louisville, Ky.; M. K. Curry, Marshall, Tex.; T. Moore King, Joliet, Ill., and George W. Lucas, Dayton, O.

J. P. Barbour, Chester, Pa., was named editor, S. S. Reed, Detroit, hystiographer, and Roland Smith,

Atlanta, statistician.

For the women's auxiliary, Mrs. M. O. Ross, of Detroit, was named vice president; Mrs. Esther Tyree, of Columbus, O., corresponding secretary, and Mrs. Mauddeane T. Seward, of Memphis, recording secretary.

Courier Editorials

Miracle in Miami Beach

THE seventy-third annual session of the National Baptist Convention, Inc., in Miami, Fla., where 20,000 delegates gathered, was in itself a remarkable demonstration of the power and importance of this great religious organization, but even more amazing was the action of the white people of neighboring Miami Beach.

To accommodate this unprecedented outpouring of prominent colored church people, a dozen white-owned hotels freely offered their complete facilities with no restrictions whatever, white Christians in Miami and Miami Beach opened their private homes for Negro visitors, stores and restaurants served all alike in true Christian spirit.

Considering where Miami Beach is, this is nothing short of a miracle.

We hope it will be duly noted in the foreign press whose current policy is to play up and exaggerate every instance of racial conflict in the United States.

What was done in Miami Beach was not done through any compulsion but in a spirit of Christian brotherhood which we hope will soon find its way into all parts of Florida, the South and the remainder of our land.

Like hotel, restaurant and store owners elsewhere in the South (and many

places NOT in the South), those in Miami Beach could have yielded to custom and the law which equally taboo such letting down of the bars, but they choose to flout tradition.

If anybody had prophesied ten years ago that such a thing would happen anywhere in the South, his sanity would have been questioned—but it DID happen.

To be sure, Miami Beach lowered the bars for Negro delegates to a recent convention of the National Education Association, but in that case Negroes constituted only a small percentage of the group; while in this instance law and custom were flouted in favor of an all-Negro and much larger group.

Equally surprising and significant was the fact that none of the white guests in the Miami Beach hotels gave up their ac-

commodations and moved out when the Negro invasion began, nor has it been reported a single white guest in a restaurant got up in a huff because Negroes were served.

It is regrettable that nothing of the sort happened in Miami where the National Baptist Convention, Inc., actually met although there was certainly a greater opportunity there to practice the teachings of Jesus.

Baptists Stirred By Rumor Jemison To Run; Dr. D. V. Jemison Won't Quit Upsets NBC Race

CHICAGO —(ANP)— The forthcoming session of the National Baptist Convention at Miami may produce considerable fireworks. The principal cause is the recent announcement of the reported decision of President Jemison to resign. On the strength that the old man was expected to quit and go on pension, numerous candidacies had sprung up and considerable denominational maneuvering was going on.

Many people regard Dr. Jemison as incapacitated and say the convention is stalled under his leadership. Dr. Jemison had agreed to resign. It was understood, in return of a \$5,000 gift to be made at the convention, a pension of \$300 a month and certain prerequisites, including expense paid trips to the conventions, board sessions and principal meetings of the denomination.

The plan was evolved, it is said by some of the ambitious candidates and by some of the younger men who felt the convention was in need of more dynamic and vigorous leadership.

The National Baptist Convention has always followed tradition closely. Normally this would have meant that the Rev. E. W. Perry of Oklahoma City who has served for many years as vice-president would succeed to the presidency. Even if Dr. Jemison retires Perry is probably the most formidable candidate.

A slate covering offices had been prepared with Perry at its head and with Dr. J. Raymond Henderson of Los Angeles to succeed Perry as first vice-president, with other officers agreed upon. The slate was regarded as a strong one.

Other independent candidacies sprang up. Among them were the Rev. J. H. Jackson of Olivet Baptist Church in Chicago, a brilliant speaker much in demand before white audiences and the successor at Olivet to former president, the late L. K. Williams. Jackson has considerable support among a

number of the state conventions. The Rev. Sandy Ray of Brooklyn is the principal aspirant from the East. The Rev. J. C. Austin of Chicago's Pilgrim Baptist Church, regarded now as ripe for promotion, ran against Jemison in Cleveland where the latter was elected to succeed Rev. Williams who had been killed in an automobile accident. Austin bowed out of the race when the tradition of moving the vice-president up was too strong to overcome.

The first rift in the clouds preceding the convention came at Brooklyn last month during the national gathering of the BYPU and Sunday School Congress. There Rev. Perry suddenly abandoned his slate.

Perry's action threw the field wide open and Rev. Raymond Henderson candidate for vice president on the slate immediately announced instead. The four men, Perry, Jackson, Henderson and Austin led the pack until a still bigger sensation broke two weeks ago.

President Jemison at state meetings of Baptists held at Jackson Miss., and Mobile, Ala., reportedly announced he was not going to retire. Just what this can mean, no one knows. Some have felt it was a technique to discourage candidacies right up to the convention time, to give Perry the advantage which an announcement at that time might produce. Others have felt that since most NBC presidents have died in harness, perhaps Rev. Jemison wishes to follow suit.

The scramble for first place has thrown into obscurity the struggle to secure the now executive secretaryship. This post which was created at the last convention in Chicago is open to either a minister or a layman. It was expected to develop into the most powerful spot in the whole denomination because the secretary would control the finances of the various boards. Some predicted that a few years the secretary would dominate and select the president.

The free for all becomes even more confusing. If Jemison runs and has the support of the South can any of the northerners beat him? At the moment there are no important candidates from the

South although the name of the Rev. W. H. Borders of Wheat St. Baptist Church in Atlanta is occasionally mentioned.

Many Baptists would like to see a new president of the NBC. They would like to see Jemison go ahead with his announced plan to retire. However, some members of the convention disagree with the proposed plan for his retirement. They say it will cost the convention too much money, which the organization needs for other purposes. A supporter of this view is the Rev. Geo. A. Crawley, pastor of Saint Paul Baptist Church in Baltimore, Md. In objecting to the plan, he said in part.

"The proposed plan for 'pay-off' to the president would cost about \$9,000 the first year. That amount would pay a lot of interest on the indebtedness of the Bath House; it would pay several nice salaries for missionaries in Africa, and it would help out greatly with financial obligations at the Seminary and Training School at Nashville.

"I am expressing the sentiment of thousands of Baptists over the nation who are 'too good' to speak out, only on the corner, but will withhold support. I am willing to help with anything desired for the president, but not the way proposed."

Dr. David Jemison, head of the National Baptist Convention, Inc., threw the heated race for presidency of the body into confusion last week by announcing that he may not step down, as expected, and may be a candidate to succeed himself.

Under terms of an agreement reached with the aged Baptist leader last year, Dr. Jemison was to retire at the Miami convention in September.

Upon his retirement, he was to be paid \$5,000, given a monthly pension of \$300 and have all his expenses paid to conventions and other important church meetings for the rest of his life.

On the strength of this agreement, several important Baptist leaders announced their candidacy for the vacancy even though it has been tradition for the vice president to be moved up to the top spot.

V-P CANDIDATE

The vice president is Rev. E. W. Perry of Oklahoma City. Among the announced candidates are the Revs. W. H. Borders, of Atlanta; Sandy Ray, Brooklyn; J. H. Jackson, Chicago; J. Raymond Henderson, Los Angeles.

The announcement, which incidentally did not come from Dr. Jemison himself, that the noted leader would not step down as expected, immediately excited a number of speculations as to the significance of his move.

Baptist leaders throughout the country who have been sounded out on the matter feel that Jemison still retains enough control to be reelected, in spite of the agreement.

It is also assumed that should Jemison be reelected, Reverend Perry will retain his post at vice president.

Under these circumstances, it is pointed out, that Dr. Jemison could resign a month after the convention automatically moving Reverend Perry into the key position.

Once entrenched in the



DR. DAVID JEMISON

Reverend Perry could easily sustain himself in office at subsequent conventions.

IN A QUANDARY

However since the announcement did not come from Dr. Jemison himself and he refused to deny or confirm it, the uncertainty leaves the candidates — all except Dr. Perry — in an indecisive position.

Should they continue with their campaigns, and Dr. Jemison runs, they would have wasted time and money which might have been expended in another direction.

On the other hand, if they retire from the race, the field is clear for Jemison and Perry to do as they please.

NEW DIRECTION

One of the directions the candidates might take in lieu of seeking the presidency is the newly established position of executive secretary.

The scramble for first place has thrown into obscurity the struggle to secure the new executive secretaryship. This post which was created at the last convention in Chicago is open to either a minister or a layman.

It is expected to develop into the most powerful spot in the whole denomination because the secretary would control the finances of the various boards.

Hotel Aid Asked for

Negroes Miami, Fla. Housing Sought For Delegates

Hotel operators were asked Wednesday to help work out accommodations for delegates to one of the nation's largest Negro conventions scheduled for Sept. 8-13 in Miami.

At the same time, the city officially notified convention officials that housing is a responsibility of the convention committee, not city agencies.

The convention is that of the National Baptist, the first large convocation of its kind ever to be held in Miami.

An apparent shortage of housing accommodations for the delegates and their families has been a growing cause of concern.

Invitations to a meeting to discuss the problem went out to hotel men, and city and county commissioners Wednesday over the signature of Hollis Rinehart, chairman of the Dade County Council for Human Relations.

The telegrams did not mention the convention by name. But invitations said "the important housing problem that affects the entire community" will be discussed at the meeting at 8 p.m. Monday in room 421 of the Dade county courthouse.

The city's letter to Dr. D. V. Jamison, president of the National Baptist Convention, Inc., went out over the signature of City Manager E. A. Evans.

It expressed concern because local officials of the convention have said they may not be able to obtain accommodations for more than 6,000 persons. It has been estimated that as many as 15,000 might attend.

Evans' letter said the city's convention bureau co-operates with arrangements for meetings here, but leaves housing of delegates strictly up to convention officials.

Miami Housing Snag Hits National Baptist Confab

BY EMORY O. JACKSON

SELMA, Ala. — (SNS) — "I am not standing for re-election," declared Dr. D. V. Jamison, president of the National Baptist Convention in an exclusive interview with Emory O. Jackson, Editor, Birmingham World, Saturday, August 22.

Earlier in the week Dr. Jamison had revealed that he was "leaning" toward running and would reveal his position in his State of the Baptists report on September 9 in Miami, Fla., where the annual meeting of the National Baptist Convention, Sept. 8-13.

The National Baptist Convention leader also revealed that he had been informed that housing in Miami had hit a snag. He promised to issue a formal statement on this matter which he said he was preparing.

It has been reported that some hotels in Miami were backing up on pledges of accommodation.

Dr. Jamison seemed to have given some substance to this report by revealing that he had a letter from the host committee in Miami stating that this resort city would be able to accommodate only approximately 15,000 delegates in contrast to the suggested 20,000 visitors who would pour into this Florida Convention City.

"It is too close to convention time for us to change or do anything about this (housing) situation which has developed," he said, he suggested the "quiet approach" to this problem and felt that the less publicity given to it under the circumstances was best. However, he said that he would make public the letter he is preparing to send to the local arrangements committee.

He declined to make public or reveal the specific contents of the letter he had received from the Miami committee on housing and the latest developments in accommodating the delegates.

Yet Dr. Jamison made it clear that he was strongly opposed to any suggested curtailment of hotel arrangements that could be attributed to racial prejudice and discrimination. But he wanted time to word his opposition.

Hotels Cool On Housing Of Negroes

Only 3 of 15 Miami Owners at Meeting To Find Lodging for Baptist Convention

By O. J. SMITH
Herald Staff Writer

Miami's hotel owners eloquently expressed their stand on housing Negroes Monday night at a meeting called by the Dade County Council for Human Relations. They didn't show up.

But despite the rebuff, council members, political, civic and religious leaders spent two hours trying to find some way to solve the problem of housing an excess 3,500 Negroes expected here Sept. 8-13 for the National Baptist convention.

Their discussion boiled down to one main decision. Either three or four of the major bayfront hotels must be prevailed upon to take some of the Negro visitors as a token gesture, or the city is in for a "black eye" publicity wise.

Today a group will call on operators of the big Miami hotels for individual conferences on the matter. If the effort is successful, the council believes its problem will evaporate.

Samuel Rivkind, head of the Miami Beach Hotel Association, was at Monday night's meeting and said he felt sure that individual Beach hotel owners would step in and help solve the problem if the big Miami hotels take the lead.

The Beach hotels solved a similar problem on a smaller scale recently when they absorbed some 200 Negro delegates attending the National Education Association convention.

But at other times they have taken criticism from Miami hotels over housing Negroes and they're shy about doing anything in the present situation until the pattern is set.

One of the largest Negro conventions in the country, the National Baptists are expected to attract about 13,500 persons to Miami.

The Rev. Edward Graham, head of the convention committee, said accommodations now are available for all but 3,500 of this number.

They will be put up in Negro hotels and rooming houses, private homes and camps between Hollywood and Homestead. SS. Peter and Paul Catholic Church has offered use of its recreation room — which has adequate comfort and sanitation facilities — and some will be housed there. The convention committee, aided by the human relations council, has explored all other possibilities but sees no way of taking care of this 3,500 unless the hotels can be persuaded to accept them.

The Rev. Mr. Graham explained, "It's a peculiarity of my people (Negroes) that they are not acquainted with the procedure of getting hotel reservations in advance."

He said it is inevitable that they will come pouring into the city for the convention whether or not they have arranged for housing, and expect to be taken care of.

Hollis Rinehart, chairman of the human relations council, said his group already has met with representatives of the Miami Hotel Association and had been told that it was up to the individual hotel owners to decide.

Monday night's meeting was for the express purpose of getting these hotel owners to consider the situation. Telegrams were sent to representatives of 15 Miami hotels. Follow-up telephone calls were made, Rinehart said, and he was given assurances from all that someone would be present.

Only three showed up, however — representing the Alhambra, Tamiami and Venetian hotels.

Rinehart said that some of them had told him they would join in a concerted movement

and accept some of the Negro visitors, "if someone else would start the ball rolling."

Talk of sending letters to the various hotels asking them to cooperate was quieted after Edmund Vischi, Miami supervisor for the State Hotel Commission, pointed out, "You already got your answer to that when the hotel operators didn't show up for this meeting."

Negro Baptists name Chicagoan president

MIAMI, Fla., Sept. 12 (AP)—Dr. Joseph H. Jackson, Chicago, was elected president of the Negro National Baptist Convention early Friday during a turbulent 18-hour session which ended at 2 a.m. He defeated Dr. E. W. Perry, Oklahoma City, 203 to 157 after four other candidates withdrew.

Balloting for the two major contenders was about even until the Mississippi delegation threw its support to Jackson.

There were a number of demonstrations during the balloting. Delegations stood on chairs and tables and chanted the names of their favorite candidates.

The speaker's platform had to be cleared of supporters several times. Dr. D. V. Jamison, Selma, Ala., who is retiring after 12 years as president, requested a delay in the election but was overruled.

Prince Group

Denver Is Host to Baptists

DENVER, Colo. (ANP) — The annual convention of the National Baptist Convention of America, which meets here Sept. 9-12, is not expected to produce the fireworks as the convention of the National Baptist Convention, USA, Inc., which is scheduled for the same time in Miami.

Chief reason is that the incorporated group will not be faced with the problem of electing a new president. Dr. Green L. Prince, Galveston, Tex., is virtually assured of being retained as head of the group.

IN CONJUNCTION with the meeting of the convention proper, the women and youth groups also will meet. More than 5,000 delegates are expected.

The main convention will meet in City Auditorium, while the women will schedule their sessions in New Hope Baptist Church.

Dr. Henry Allen Boyd, secretary-treasurer of the Sunday School Publishing Board, a lucrative position which handled more than \$450,000 last year, will report on his organization's work.

Boyd Faction Of Baptists In Session



DR. HENRY ALLEN BOYD

DENVER, Colo. — Thousands of delegates from all sections of the country converged on Denver this week for the 57th annual session of the National Baptist Convention of America. (Boyd Baptists)

According to the local housing committee, all available space including the leading hotels and private homes are filled to capacity. Host pastor for the meet is Rev. C. A. Miller of St. Stephen Baptist church.

Highlight of the convention are the reports of Dr. Greene L. Prince, Austin, Texas, president of the incorporated Baptist group and of Dr. E. S. Branch of Houston, Texas, on their recent visit to the foreign mission fields operated by the church in West Africa.

Main sessions are being held in the City auditorium. Meeting simultaneously with the parent body are the Senior Womens' convention, Dr. M. A. B. Fuller, Austin, Texas, president; the Junior Womens' convention, Mrs. Hattie L. E. Williams, Alexandria, La., presi-

dent; the Brotherhood Union, Ira Clark, Houston, Texas, president; and the Youth Convention, Edward Hill, Austin, Texas, president.

Dr. Henry Allen Boyd, Nashville, Tenn., secretary-treasurer of the Sunday School Publishing board, which handled more than \$450,000 last year made a report of his work.

He explained that no reports had been given for the past two years because of his poor health. The report said that more than \$40,000 was sent from the plant to mission stations operated by the convention.

Among the other officers of the convention in attendance were Revs. C. D. Pettyway, Little Rock Ark., vice-president, and the Rev. G. D. Daniels, Georgetown, S. C., recording secretary.

A special train from Chicago arrived Tuesday morning. Prominent Chicagoans attending included Rev. E. F. Ledbetter, pastor of Metropolitan Baptist church; Rev. Ira M. Hendon, pastor Morning Star Baptist church, chairman of the transportation committee; and Rev. T. R. Hendon, chairman of publicity.

Baptist plant issues report

DENVER — The 57th annual report of the National Baptist Publishing Board, the largest publishing plant owned by colored Baptists in the United States, was presented last week at the 73rd session of the National Baptist Convention of America.

The report was presented by Henry A. Boyd, secretary of the plant, which is located in Nashville. On the platform were board members and the assistant secretary, T. B. Boyd Jr.

Mr. Boyd asked the Convention to accept the report in view of the fact that the plant not only does the publishing work but more than \$40,000 was given by the plant to Mission Stations in the form of donations of literature, books and other religious helps.

He also reported that the plant holds membership in the National Council of Churches of Christ

in the United States, member of the Protestant Church owned Publishers' Association and the International Lesson Committee.

Elect 29 Delegates To Church Council Board

NEW YORK — Some 19 official and 10 alternate Negro delegates were elected to the General Board of the National Council of Churches in Christ in the USA at a recent meeting of that body in Denver, Colo.

The members and the denomination they represent are:

Robert P. Daniel, president of Virginia State college, Baptist; Bishops S. L. Greene, and D. Ward Nichols, and the Rev. L. L. Berry, AME; Bishop W. A. Stewart, AME Zion; Bishop Bertram W. Doyle and the Rev. B. J. Smith, CME;

Also the Revs. Henry A. Boyd, J. N. Byrd, C. D. Pettaway, G. L. Prince, P. S. Wilkinson, John W. Williams, National Baptist Convention of America; the Revs. C. C. Adams, G. A. Crawley, J. H. Jackson, D. V. Jemison, W. H. Jernagin, J. E. Nance, U. J. Robinson, and I. A. Thomas, National Baptist Convention in the USA, Inc. The latter church also named 10 alternates.

The Revs. A. A. Banks Jr., J. Pius Barbour, W. H. Borders, Miss Nannie H. Burroughs, James E. Gayle, the Revs. T. S. Harten, H. H. Humes, G. W. Lucas, Sandy F. Ray, and E. L. Todd.

The governing body of the NCCC is the General Assembly which meets biennially. In the interim, the council's affairs are conducted by the General Board. Members listed above are for the second biennium 1953-54.

Name 29 To NCCC General Church Board

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Church Council To Work With Armed Services

NEW YORK, N. Y. — Growing concern in American churches for the welfare of young men and women in the armed forces was indicated here last week by the establishment of a committee in the National Council of the Churches of Christ in the U.S.A. to coordinate denominational and local church council programs for free-time activities of service personnel.

This new unit, the Committee on Ministry to Service Personnel, has been constituted as a special committee of the General Board, and is outgrowth of the recently dissolved Commission on Emergency Services. The Rev. Willard M. Wickizer, of Indianapolis, Ind., has been designated chairman.

REV. M. A. CREEGER of

New York, staff executive of the newly-formed committee, said here Thursday that the agency will be primarily concerned with aiding churches located near military installation.

"The extension of our defense mobilization period demands a new pattern of responsibility on the part of the churches for the spiritual welfare of armed forces personnel," he stated.

"The continued fact of Selective Service has created a new armed services personality—the civilian soldier. He has a 40-hour week, increased pay, possibly an automobile and a family living near the base, and wears civilian clothes outside of camp."

"CHURCHES within commuting distances of his military base must join his home congregation in making him feel welcome, if his two years in the Army, Navy, or Air Force are to count in his spiritual and personal development."

Members elected to the service personnel committee last week are: the Rev. John A. Gardner, of New York, clergyman of the Presbyterian Church in the U.S.A. and vice-chairman of the committee; the Rev. Ira P. Black, New York, Congregational Christian Churches; Bishop Paul N. Garber, Methodist; the Rev. Percy G. Hall, New York, Protestant Episcopal; the Rev. Joseph Heartberg, New York, American Baptist; the Rev. Reginald H. Helfferich, St. Louis, Mo., Evangelical and Reformed; and Bishop D. Ward Nichols, New York, African Methodist Episcopal.

29 Elected To Church Council's General Board

NEW YORK (ANP) — Some 19 officials and 10 alternate colored delegates were elected to the General Board of the National Council of Churches of Christ in the USA at a recent meeting of that body in Denver, Colo.

The members and the denomination they represent are: Robert P. Daniel, president of Virginia State College, Baptist; Bishops S. L. Greene, and D. Ward Nichols, and the Rev. L. L. Berry, AME; Bishop W. A. Stewart, AME Zion; Bishop Bertram W. Doyle and the Rev. B. J. Smith, CME;

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National Council Of Churches Names Three Negro Lawyers

New York, June 30.—The National Council of the Churches of Christ in the U. S. A. announced last week the appointment of three Negro lawyers to study its committee on ethics and economics.

Those named are Attys. Sadie T. M. Alexander, Philadelphia; Theodore Berry, Cincinnati, and Archibald J. Carey, Chicago.

Berry is a member of the Methodist Church, Carey and Mrs. Alexander are both A. M. E.'s.

The group will study as part of a group composed of prominent educators and specialists in other areas under a grant financed by the Rockefeller Foundation.

CLERIC URGES END TO BIAS IN CHURCH

White Congregations Must Take Stand on 'Brotherhood' Says Protestant Official

A plea for a new type of "churchmanship" that will extend its ministry to people "because they are people, rather than because they are black or white or yellow or rich or German or Swedish," was voiced yesterday by the Rev. Dr. William J. Villeneuve, executive director of the department of the urban church of the National Council of the Churches of Christ in the U. S. A.

Dr. Villeneuve addressed the closing session of a five day ministers' institute held on the campus of Wagner College, Grays Hill, S. I.

Noting the paucity of interracial churches in an age when thousands of persons are living in non-segregated housing projects, the Lutheran clergyman observed that "many a white congregation will have to make up its mind pretty soon that it means what it says when it preaches brotherhood."

'House Cleaning' Urged

Dr. Villeneuve said that the Protestant churches "have a lot of house cleaning to do before they can face the mobile society of this generation with any certainty of continued existence."

"If the churches of the future are to have their pews filled," he declared, "church people must be taught to conceive of the church as something more than a group of people whom we like and who like us." The church of Jesus Christ, he commented, "is a church of mercifully forgiven sinners, not a company of third-generation, educated, white Americans."

Dr. Villeneuve told the ministers that despite "spectacular" suburban construction, "there is still no greater challenge than the evangelization of the American city."

Noting that in the last ten years the 168 "standard metropolitan areas" in this country had gained more than 6,000,000 in population, he asserted: "If we fail to solve our problems in the central city, where seven out of ten urbanites are living, vast expenditures in the suburbs may still result in a net loss for Protestantism in our generation."

SPONSORED BY THE AFRO:

Day Of Prayer Attracts 1,800 On Capitol Steps

By AL SWEENEY

WASHINGTON

About 1800 persons jammed the House of Representative's steps of the Capitol building Sunday afternoon to participate in a National Day of Prayer ceremony initiated by the AFRO-AMERICAN Newspapers for the U.S. Supreme Court.

Eleven ministers and four leading citizens were on a 40-minute program that consisted of a two - minute prayer from clergymen and a one - minute prayer from the laymen.

John B. Duncan, recorder of deeds, acted as moderator at the meeting that was held under blue skies and a 50-degree temperature.

For Divine Guidance

The mass prayer exercise was aimed at Divine guidance for members of the Supreme Court bench as they deliberate on several cases which will have a marked effect on the nation's racial relations.

The participating ministers included:

Dr. Daniel C. Hill, dean of the chapel, Howard University; Bishop H. T. Medford, AMEZ Church; the Revs. Dillard H. Brown, Prector, St. Luke's .E. Church; J. F. Whitfield, pastor, 12th St. Christian church; L. Q. Brown, district superintendent, CME Church; Everett A. Hewlett, Sargeant Memorial; R. L. Carmel Baptist.

W. C. Coles, St. Phillip's Baptist; George O. Bullock, Third St. Baptist; Kenneth P. Barnes, Jones Memorial and Elder Smallwood E. Williams, Bible Way church.

Dr. Henderson Present

The participating laymen were:

Dr. E. B. Henderson, Washington Fellowship; Dr. E. C. Mezique, president, Medico-Chirurgical Society; Joel D. Blackwell, president, Washington Bar Association, and George Fleming, territorial supervisor, Pro-

gressive Life Ins. Co.

The Euphonic Chorale, directed by Henry Shepard, provided the musical background.

The Capital Cab Association and the Associated Cabs transported the worshippers to the Capitol without charge.



CHURCHMEN MEET EISENHOWER.—Members of the National Fraternal Council of Churches chat with President-elect Dwight D. Eisenhower after meeting the general at the Hotel Commodore Monday. Left to right are Revs. John H. Sears, Chicago; L. K. Jackson, Gary, Ind.; Andrew Fowler, William H. Jernagin, O. Clay Maxwell, of Mount Olivet church, New York, and Thomas S. Harton of Brooklyn.

Mid-Winter Session

Churches' Fraternal Council Staffs Its Washington Bureau

WASHINGTON — Church leaders from around the nation met here recently to attend the midwinter executive session of

the National Fraternal Council of Churches, U. S. A., Inc.

The sessions were held in the Twelfth Street YMCA.

The purpose of the meeting was to staff the Washington Bureau so as to maintain the high level of service in gathering and presenting information

at all times be alert to our responsibility as leaders of a struggling people. The Fraternal Council committed itself to the task of keeping the nation's public officials conscious of their obligations to all people, and of keeping the people informed as to the most skillful

ways of strengthening their cause and of contributing to the growth and stability of our democracy.

Among the leaders present were: Bishop A. W. Womack, president of the council; Dr. W. H. Jernagin, chairman of the executive committee; the Rev. George W. Lucas, executive secretary; Bishop H. T. Metford, chairman of special membership campaign; Bishop Sherman L. Greene, president of the AME Bishops Council; L. H. Hemmingway, Washington, D. C.; L. O. Brown, statistician of the council; Dr. Smallwood E. Williams, assistant secretary; Dr. James A. Clark, proxy for Bishop R. C. Lawson, New York; Dr. J. M. Bracy, St. Louis, Mo.; Dr. A. H. Jarmon, Cleveland, Ohio; the Rev. J. F. Williams, Newport News, Va.; the Rev. P. A. Hodges, Baltimore, Md.

All inquiries regarding the council should be directed to the Rev. George W. Lucas, executive secretary, Dayton, Ohio.

on which this agency operated when it was begun ten years ago; and, to hear reports from various commissions and committees.

Another purpose of the mid-year session was to project a nation-wide membership campaign leading up to the annual session in Detroit, April 15-16.

BISHOP H. T. Metford was made chairman of the special membership committee.

The special committee that met with President Dwight D. Eisenhower on Dec. 22, 1952, made a report which was favorably received.

However, it was observed that as a minority group must



MEETING OF THE EXECUTIVE Committee of the **Fraternal Council of Churches** took place in Chicago last week. The group formulated plans for a **National United Evangelistic Crusade**. *Handwritten: National United Evangelistic Crusade*
 Seated, left to right: Rev. John H. Peters, treasurer, Baltimore; Rev. James Golden, chairman Commission on Evangelism and Worship, Nashville; Rev. George W. Lucas, executive secretary, Dayton, Ohio; Rev. W. H. Jernagin, chairman, executive committee, Washington,

D. C.; Bishop A. W. Womack, president of the council, Indianapolis; Standing, Lt. Col. James Griffiths, Rev. B. J. Smith, Chicago; Rev. Amos Rice, Gary, Indiana; Rev. Edward Murchison, Chicago; Rev. S. J. Laws, host minister, Chicago; Rev. William O. Flannagan, Indianapolis; Rev. Holman Evans, Chicago; Rev. A. N. Jarmon, Cleveland, Ohio; and Rev. John F. Williams, Newport News, Va.

Miami, Fla. Selected as 1954 Site

Primitive Baptists End 46th Conference in Cleveland, Ohio

CLEVELAND, Ohio — The National Primitive Baptist Convention, U.S.A., recently closed its forty-sixth annual session in Cleveland, Ohio.

The Rev. W. M. Scott, president of the convention, says he is pleased with the work of this conventional year and is asking the Primitive Baptists of the U.S.A. for a greater one in 1954 in Miami, Fla.

President Scott is again asking each association to bring \$200, each officer to bring \$100 and each church to do her best.

Each state convention is also asked to bring \$200.

THE PRESIDENT of the National Women's Congress, Corine Patton, is calling on all her loyal women to do another good job in 1954. The president of the National Primitive Baptist Sunday School Congress and BTU Convention, the Rev. E. H. Frazier, is asking every pastor to have his Sunday School and Training Union represented at its session in Mobile, Ala., which will open on Thursday before the first Sunday in July with the El Bethel Primitive Baptist Church, the Rev. T. M. Batts, pastor.

The Rev. G. W. Gibson, dean of the Primitive Baptist School of Religion, is making plans for a greater school in the Mobile session.

Rev. W. M. Scott, D.D., president, 2712 Twenty-second Avenue, Tampa, Fla.

Rev. P. D. Brantley, vice president, 2053 N.W. Sixth Court, Miami, Fla.

Rev. A. M. Syler, second vice president, 1334 Ross T., Chattanooga, Tenn.

Rev. W. A. Clark, third vice president, 2921 Fairfax Avenue, Bessemer, Ala.

Rev. S. M. Britt, fourth vice president, 3903 Roberts St., Dallas, Tex.

Rev. C. P. Allen, recording secretary, 2454 W. Call St., Tallahassee, Fla.

Tallahassee, Fla.

Rev. J. H. Kendrick, financial secretary, Pensacola, Fla.

Rev. M. Edmonds, statistical secretary, Plant City, Fla.

Prof. W. R. Perkins, editorial secretary, Box 584, Tallahassee, Fla.

Rev. E. S. Bullard, manager of Publishing House, 834 West Clinton St., Huntsville, Ala.

Rev. D. V. S. Carlisle, treasurer, Route 3, Box 9, Uniontown, Ala.

Rev. J. A. Williams, expositor, Box 55, Eustis, Fla.

Rev. R. H. Frazier, president, 218 N. Myers St., Charlotte, N. C.

Rev. F. L. Livingston, vice president, 3641 Atlanta St., Dallas, Tex.

Mrs. Icylene Horn, recording secretary, 2222 Metropolitan St., Dallas, Tex.

Darnezelle Smith, financial secretary, 600 Mildred Avenue, Birmingham, Ala.

Rev. T. M. Batts, treasurer, 1253 Lola St., Mobile, Ala.

Rev. B. S. Stephens, national superintendent, 2049 North St., Philadelphia, Pa.

Rev. G. W. Gibson, dean of Christian Education, 5503 Court H., Fairfield, Ala.

Trellis Burnett, pianist, 425 Seventh Avenue, Bartow, Fla.

Deacon Jesse Saulsberry, president of BTU, 904 Third Avenue, Tampa, Fla.

Attendance Marks Fall At Baptist S.S. Congress



BAPTIST CONVENTION — When the National Baptist Sunday School and B.T.U. convention was held in Brooklyn last week, Phil Hepburn Jr., top photo, fifth from left, won the oratorical contest and received a certificate and scholarship. Others in the photo are, left to right: A. Franklyn Fisher, E. Gayle, Dr. W. H. Jernagin, who presented the award; J. Henry Carpenter, Phil Hepburn, the Rev. David Licorish, Mrs. Edith Hepburn, mother of the winner, and the Rev. B. J. Lowry. Bottom left: Heads of the organization watch convention proceedings — left to right: the Rev. O. Clay Maxwell sr., pastor of Mt. Olivet Baptist church and vice presi-

dent of the National Baptist Sunday School B.T.U. conference, Dr. W. J. Jernagin, president of the conference, and an unidentified spectator. Bottom right: Dr. A. F. Fisher of Atlanta, Ga. and Dean of the Congress who delivered the keynote address at the convention.

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BROOKLYN (NNPA) — Attendance marks were broken last week at the 48th annual session of the National Sunday School and Baptist Training Union Congress.

More than 9,000 were registered for the 105 classes and 145 courses under 290 teachers and 145 leaders. The president, Dr. W. H. Jernagin, acclaimed the 1953 meeting as the answer of Christians to the makers of discord in a world struggling for peace.

Outside the classroom activities spread out in 26 churches, general events were held at the 13th Regiment Armory, third largest in the state. Two dining rooms were in service. Director General E. C. Estell Sr. of Dallas, Tex., reported that every phase of activity showed an increase and praised the local committee for the excellent facilities provided for the congress.

The programs were marked by outstanding sermons, speeches and presentations. The pre-convention musical under the direction of Wyatt Logan was attended by more than 6,000.

The Rev. Gardner C. Taylor made the presentation of a citation plaque to Frank Davis, baritone soloist with the Pennsylvanians, representing Fred Waring, who was unable to be present.

The Congress also cited President Jernagin and Vice President-at-large O. Clay Maxwell Sr. of New York City for 27 years of service in their offices. Philip J. Hepburn Jr., juvenile star of "Bright Road," received the "American Youth Award."

Dean A. Franklin Fisher of Atlanta in the keynote address stressed "The local church united in Christian Education and Service."

In his annual address, Dr. Jernagin stressed the making of Christianity a living experience in our everyday life. If we would all do this, he stated, "We would

have no need to defend our way of life from the onslaughts of communism."

Mayor Vincent Impellitteri in his welcome address declared, "The one essential to the preservation of all that we hold sacred in our American life is the training of our children in the ways of God."

Joseph Reich represented Boro President John Cashmore on "Welcome Night." The principal address was made by Dr. L. K. Jackson of Gary, Ind. His subject was "The Duty of the

Christian Religion in a World of Conflicts." Many of the officers of the National Baptist Board, which met Wednesday, were present on the platform including President D. V. Jemison and his son, the Rev. Earl Jemison.

Other speakers during the week included Dr. J. T. Lovelen of Milwaukee, Dr. Benjamin E. Mays, president of Morehouse College; Dr. S. A. Owens of Memphis, Tenn.; and Dr. J. Raymond Henderson of Los Angeles, who delivered the commencement address.

The Congress parade was one of the largest in the history of the organization. The pageant, under the direction of Mrs. Pauline Campbell, had more than 400 participants.

The Demonstration in Religious Education, the workshop and the laboratory school were among the outstanding activities of the annual session.

President Nannie Burroughs of Washington, D.C., presided over a meeting of the Women's Auxiliary at Zion Baptist church.

A reception was presented for the more than 800 preachers' wives in attendance.

Sessions Close With *Courier* More Than \$30,000 *Pittsburgh, Pa.* In Offerings Given

BY B. H. LOGAN
(Courier Religious Editor)

BROOKLYN, N. Y.—Ten thousand delegates with a like number of visitors attended the forty-eighth annual session of the Sunday School and Baptist Training Union Congress here in the Thirteenth Regiment Armory last week with Drs. D. V. Jemison and O. C. Maxwell Sr. presiding over the sessions.

This year's session presented several highlights, among which were the Pre-Congress Celestial Musicals on Monday, June 22, and produced by Dr. Gardner C. Taylor, with Wyatt L. Logan as director.

Featured on this stellar attraction were Frank Davis, soloist for Fred Waring's Pennsylvanians, and Sarah Vaughan who sang the "Lord's Prayer."

THE SECOND highlight was the parade, oratorical contest and the pageant presented by the youth of the Congress on Thursday afternoon and evening.

Slated as Youth Rally Night, the youth really put on a show. The singing was conducted by Mrs. Grace Burt of Louisiana

and the pageant by Pauline Campbell of Michigan.

The committee in charge of the youth activities were Miss Campbell, Mrs. Pauline James, Mrs. M. M. Isaac, the Rev. Porter Hatcher, the Rev. T. O. Chapelle, Mrs. Grace Burt, Mrs. Etta Versa Frye, the Rev. J. L. Burt and the Rev. H. C. Knight.

After a series of elimination presentations the following three persons competed in the oratorical contest before a capacity audience at the Thirteenth Armory on Thursday, June 25: Darlene Toran, Milwaukee, Wis.; Dorlyn G. Davis, Baltimore, Md., and Elmira Childs of San Diego, Calif., who won first prize which carries with it a trip to Baptist World Youth Conference in Rio de Janeiro.

SIMULTANEOUSLY classes were conducted twice daily in the following: Adult Division, Administration, Field Work, Laboratory School, Boy Scout Division, Ministers Wives, and Pas-

tor's Seminar.

The Pastors' Seminar drew the largest crowds which many times numbered more than a thousand, the Administration drew the second largest.

The Congress had an income of more than \$30,000 from offerings and registrations. Every detail of the Congress had been carefully planned by the general and local committees.

All pastors played well their parts, but the work of Dr. T. J. Goodall, official host pastor; Dr. Gardner C. Taylor, producer of the Pre-Congress Musical, and

Dr. C. L. Franklin, who edited the beautiful souvenir program, did outstanding jobs in their particular assignments.

THE WELCOME ceremonies featured several outstanding civic leaders including His Honor Mayor Vincent R. Impellitteri, Mrs. H. T. Miller and the Rev. Thomas S. Harten who delivered stirring addresses.

The Rev. L. K. Jackson, pastor of St. Paul Baptist Church, Gary, Ind., delivered the response to the welcome expressions. Dr. Jackson's address will be carried in part in a subsequent issue of the Courier.

It was a fine document on civil rights and the program of the church in the United States.

Mayor Impellitteri was accompanied to the Congress by Dr. David N. Licorish, associate pastor of Abyssinian Baptist Church, and Billy Rowe, assistant police commissioner of New York City.

ALL OFFICERS of the Congress were re-elected. Dr. D. V. Jemison, president of the National Baptist Convention, was present and delivered a timely address. He attended all public sessions.

With all classes well attended

and the auditorium filled for every public service did not at all keep a large number of people from standing in front of the main meeting place.

Waring Cited *Agro-American* By Baptists *Baltimore, Md.*

NEW YORK—Fred Waring has been awarded a citation from the National Baptist Sunday School and Baptist Training Union Congress.

Frank Davis, singing star of the CBS-TV "Fred Waring Show," accepted the citation for Mr. Waring, whose commitments at the Waring Choral Workshop in Pennsylvania prevented him from attending.

The citation reads:

"To Fred Waring, incomparable interpreter of the music millions love and forthright champion of democracy wherever his magic baton is raised, and in appreciation for the hope and heart he gives us in the future of America and the place all of us are to have in it."

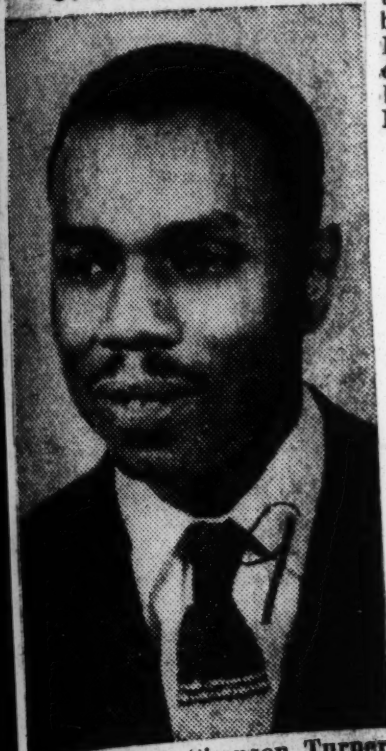
The citation is signed by three prominent members of the Baptist clergy: Drs. Gardner C. Taylor, J. H. Jernigan and T. H. Goodall.



DINNER MEETING — At the speakers' table during the 1953 dinner meeting of the New York Bible Society held at the Harlem Branch YMCA to present a report of the group's work in New York were, left to right: Dr. Channing H. Tobias, director, Phelps-Stokes Fund; Dr. David J. Fant, general secretary, New York Bible Society; the Rev. Elder G. Hawkins, minister, St. Augus-

tine's Presbyterian church; Dr. O. Clay Maxwell Sr., minister, Mt. Olivet Baptist church; Harold B. Pretlove, president, New York Bible Society; Dr. C. Asapansa-Johnson, president, Interdenominational Ministers Meeting of Greater New York; Dr. Sandy F. Ray, moderator, Long Island Baptist Association, and the Rev. V. Simpson Turner, Harlem Depository, New York Bible Society.

Heads Youth Committee Of Protestant Council



The Rev. V. Simpson Turner

Pat. 6-28-53
The Manhattan Division of the Protestant Council of the City of New York announced yesterday the appointment of the Rev. V. Simpson Turner as chairman of the youth committee of the division.

P. 36
He is associate director of the New York Bible Society in which position he is in charge of the society's Harlem depository.

At Montreat assembly—

Presbyterians are asked to end all sequegation

MONTREAT, N. C., June 9—(P)—A young West Virginia minister today asked the General Assembly of the Southern Presbyterian Church to end racial discrimination at all church levels.

The assembly sent to its Council of Christian Relations "for study and recommendation" a motion to open its institutions of higher learning to all races, and to "strongly recommend" to Synods and Presbyteries that segregation in local churches be ended.

Minutes earlier a South Carolina minister apologized to the Assembly for using the word "nigger" in arguments over proposed changes in church rules on marriage and divorce.

Dr. Tilden Shearrer, a Clover, S. C., rural minister, made the apology after a Negro commissioner, the Rev. Casper I. Glenn of New Orleans, objected—to anecdotes Dr. Shearrer used in discussing the divorce and remarriage issue.

THE MOTION by the Rev. Jack W. Ewart of Bedford, W. Va., came as a surprise and was offered as a substitute for part of the report of the church's Council of Christian Relations.

There was no debate on the proposal. The Rev. Murphy Williams Jr. of Wilson, N. C., moved that the council study it and his motion carried overwhelmingly.

A judicial commission yesterday ruled on a controversial North Carolina case involving the firing of a liberal young minister against the wishes of his congregation.

The commission, with 13 of its 31 members signing a protest, upheld the dismissal of the Rev. Charles M. Jones as pastor of the Chapel Hill Presbyterian Church. However, the commission said a formal trial must be held if either Jones or the Chapel Hill Church requests it.

Evangelist Billy Graham flew in from a revival meeting in Dallas, Tex., to speak to the assembly last night. He urged the new evangelism in the church, and a church-led "revolution for honesty, good work and integrity."

The committee reports adopted yesterday included a budget of \$5,743,774 for 1954. By a vote of 174-146, the assembly approved the use of the Revised Standard Version Bible text along with the King James Version in Sunday School literature.

United Presbyterian to discuss merger

CARLISLE, Pa., June 9—(P)—The 95th General Assembly of the United Presbyterian Church of North America opening today was to discuss—but defer action—on a proposed union of the three major Presbyterian Churches in the United States.

"Present plans call for no vote on the merger this year," said Dr. James L. Kelso of Pittsburgh, retiring moderator of the church.

The union plan received initial approval May 29 at the 165th General Assembly of the Presbyterian Church in the U. S. A., largest of the three denominations. The proposal was approved unanimously and returned to that church's 257 local presbyteries for a vote.

If approved by two-thirds of the presbyteries it would come before that church's General Assembly for final action next year.

Presbyterians Give Negro Fund Big Sum

More than \$2,050,000 has been subscribed to the Negro Work Campaign of the Presbyterian Church, U. S., it was announced by Dr. Richard Potter, campaign director.

The original goal of the campaign was \$2,000,000, and the deadline for raising it was Sept. 1, Dr. Potter said.

"The credit for such unexpected success goes to more than 8,000 workers who have taken part in the campaign," he said. "Their enthusiasm and faithfulness made all the difference."

"The subscriptions we have

received to date have come from only 2,304 churches," he added. "We expect to raise at least \$200,000 more by the Sept. 1 deadline."

Funds raised in the campaign will be divided equally between Stillman College, Tuscaloosa, Ala., the Church's only Negro college, and the Division of Negro Work of the Board of Church Extension, which will use the money for developing new Negro churches.

In commenting on the success of the campaign, Dr. Potter said, "the enthusiastic response of individual and local congregations indicates that the Presbyterian Church, in addition to being willing to give necessary money, is ready to cross a new frontier of missionary action in the field of Negro work."

The campaign is being conducted under the leadership of an Assembly-wide committee headed by three joint chairmen. They are the Rev. P. D. Miller, Atlanta; R. A. Farnsworth, Houston, Texas and Mrs. Alexander Maitland, Richmond, Va.

Presbyterian Men In Retreat At Bricks, N. C.

By J. B. Harren

BRICKS, N. C.—More than fifty men from the Synod of Catawba which comprises the presbyteries of Cape Fear, Yadkin, Catawba and Southern Virginia, gathered here for the 3rd annual Presbyterian Men's Retreat, September 4th thru 6th, during which several panels covering the work of the Presbyterian Church, USA were held and speeches made.

REV. CHARLES M. JONES, SPEAKER

Room and board was provided by Bricks School officials for the men and women who were guests of the retreat thereby leaving the entire time of the visitors to be given to spiritual uplift, recreation and meditation. A special guest of the retreat was the Reverend Charles M. Jones, general minister of a Chapel Hill Presbyterian church and the center of considerable controversy within his presbytery several months ago, allegedly, because of his "liberal views" toward all men and nations. The Rev. Jones has recently become the pastor of a new church in Chapel Hill, it is reported.

TALKS ON "BOLDNESS"

Rev. Mr. Jones spoke at length "as an independent thinker who 'would dare to be bold for Christ'." Said he, "You don't always judge a course of action by whether or not everybody likes you", but rather by whether it is right in the sight of God; whether it is just. Jones chided religious leaders for so often selecting men "because of their prestige instead of their spiritual fitness." Too many churches exclude the "little man" from its congregation by not using him, the speaker asserted. Altho condemning drunkenness, Jones declared that perhaps "the besetting sin of grafting, greed and high-mindedness" was even more damaging to the individual and to society. As Christians, we should be "bold enough to strike out"—speak out—against such practices as cause men and nations to be subjugated. Jones was described by the Orange Presbytery which ousted him as

"A fearless champion of the ideals of the brotherhood of man...." Among the other speakers were the president of J. C. Smith Uni-

Presbyterians Elect Jeans As Moderator



REV. ROBERT LEE JEANS
... heads Presbytery

The Rev. Robert Lee Jeans, minister of Tabor Presbyterian Church, yesterday was elected moderator of the Presbytery of Washington City. He succeeds the Rev. James F. Lundquist, who has gone to Baltimore.

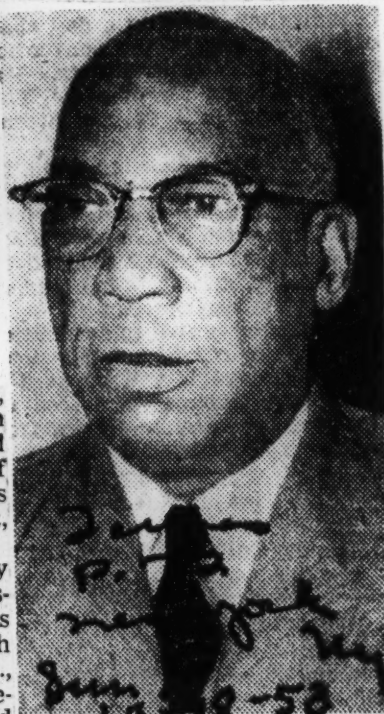
Mr. Jeans, a native of Holly Springs, Miss., has had his present charge since 1942. He is a graduate of Johnson C. Smith University, Charlotte, N. C., where he received bachelor degrees in arts and divinity, and the University of Pittsburgh, which gave him a master of education degree. He is working for his doctorate in education at New York University.

Before coming to Washington, he was minister for three years of Calvary Presbyterian Church, Wilson, N. C. His wife teaches in District schools.

The Presbytery admitted to membership the Rev. Jack W. Angerman, who started Monday as minister of youth for the Chevy Chase Presbyterian Church. A graduate of Ohio State University and Western Theological Seminary, Mr. Angerman previously served as minister of a church in New Philadelphia, Ohio.

The Presbytery enrolled as corresponding member the Rev. Dr. Hermann N. Morse, general secretary of the Presbyterian Board of National Missions and immediate past moderator of the denomination's General Assembly.

Dr. Morse was principal speaker last night at a dinner honoring the Rev. Dr. Ralph K. Merker, general presbyter of the Washington Presbytery for the past 10 years. Both meeting and dinner took place at the Western Presbyterian Church. Dr. Morse praised Dr. Merker for his effective work in building up Presbyterianism here.



CALLS POST SIGNIFICANT:
Rev. Dr. Benjamin F. Glasco, first Negro to be named Moderator of Philadelphia Presbytery, who yesterday declared elevation a promising step toward brotherhood of man.

NEGRO MODERATOR FOR BROTHERHOOD

Junia
Philadelphia Presbytery Head
Sees 'Great Step' in His
Elevation to High Post
P. 72

Special to THE NEW YORK TIMES.

PHILADELPHIA, Oct. 17—The

Rev. Dr. Benjamin F. Glasco, first Negro to be named Moderator of the Philadelphia Presbytery, largest in the Presbyterian Church in the U.S.A., today called his selection "a great step toward the fatherhood of God and the brotherhood of man."

Dr. Glasco was elected to the office, the highest honor in Philadelphia Presbyterianism, by a unanimous vote at a meeting this week of the presbytery, composed of the clergy and lay leaders of the denomination in this area.

"I am profoundly appreciative of the faith that the great presbytery has reposed in me," he said. "I pray for the work of the Kingdom of God shall be advanced under the cooperation of the presbytery and the Rev. Dr. myself during my administration."

Dr. Glasco will be installed in January as Moderator of the presbytery, which includes 181 churches with some 93,000 communicants in five southeastern Pennsylvania counties—Philadelphia, Berks, Bucks, Delaware and Montgomery.

One of the seven present vice moderators of the presbytery, Dr. Glasco will succeed the Rev. Dr. Meyer M. Hostetter, pastor of the Deep Run-Doylestown Presbyterian Church, as moderator.

Since 1940 Dr. Glasco, whose name derives from the fact that his forebears were taken as slaves from Africa to Glasgow, Scotland, has been pastor of the Berean Presbyterian Church in a Negro area here. Under his guidance membership in the church rose from thirty-five to more than 600.

Dr. Glasco's fourteen years in the work of the Philadelphia Presbytery has been marked with success in street preaching under the jurisdiction of the Summer Evangelistic Committee. He said he had taken great delight in his evangelistic work, which has brought some 3,000 members into the church.

Born in Dover, Del., he began his evangelistic work in New York City slums while an undergraduate at Lincoln University at Oxford, Pa., in 1907, 1908 and 1909. He was ordained in 1911 after his graduation from Lincoln Theological Seminary, where he received

his Doctor of Divinity degree in 1929.

In 1911 he organized the Ethro Presbyterian Church in Atlantic City. He served the Washington Street Church in Reading, Pa., from 1912 to 1916, when he was called to the Bidwell Presbyterian Church in Pittsburgh. In the latter post he was instrumental in building a chapel, then a church.

Dr. Glasco's second wife, the former Mattie Young, died ten days ago. He has a son and two daughters.

Dr. Glascoe Is Elected Head of Presbyterians

Inquirer
Philadelphia, Pa.
The Rev. Benjamin F. Glascoe, pastor of the Berean Presbyterian Church, 19th st. and S. College ave., was elected moderator of the Presbytery of Philadelphia yesterday by a

unanimous vote at a meeting in Ashbourne Church, Elkins Park.

Dr. Glascoe is the first Negro to be named head of the Presbytery.

He will succeed the present moderator, the Rev. Dr. Meyer M. Hostetter, pastor of the Dayles-town Presbyterian Church, at the January meeting of the Presbytery.

Dr. Glascoe, who was a vice moderator of the Presbytery, has been pastor of the Berean Church since 1940. When he came to the church it had 35 members. It now has a membership of 600.

He was educated at Johnson C. Smith University, in North Carolina; Lincoln University and Lincoln Seminary. When he was graduated from the seminary in 1911 he went to Atlantic City, where he organized the present Jethro Presbyterian Church.

He served at the Washington Street Church, Reading, from 1912 to 1916 and then was stationed in Pittsburgh, where he was instrumental in building a chapel and then a church.

Dr. Glascoe has been active in the work of the Philadelphia Presbytery for the last 13 years. He has had a great deal of success in street preaching under the jurisdiction of the Summer Evangelistic Committee.



DR. GLASCOE

New Head Of 82-Church Presbytery



The Rev. William H. Molbon (left), new head of the Presbytery of Detroit, Mich., administrative body of the city's 82 Presbyterian churches, receives the gavel from his predecessor, Dr. Harold F. Fredsell. The Rev. Mr. Molbon is the first colored pastor to serve as moderator in 123 years — since it was established in 1830. A second predecessor was established by the Presbytery when it approved a resolution banning segregation by race or creed in any of the churches.

Presbyterians Will Seek 2 Million for Negro Work

Eighty-five Presbyterian Church laymen and ministers met here yesterday to plan a fund-raising campaign to aid Negroes who are "underprivileged spiritually."

The Negro Work Campaign, a project of the Presbyterian Church U. S., will seek to raise at least \$2,000,000 for

expansion of Stillman College, of the campaign — representing Tuscaloosa, Ala., and for the synods in Kentucky, Missouri, Tennessee, West Virginia, and North Carolina — were told by the Rev. J. McDowell Richards, "The

educated young Negro has not been challenged by the work of the church."

Hasn't Kept Pace

Dr. Richards, president of Columbia Theological Seminary, Decatur, Ga., explained that while the Negro has taken many educational and economic strides forward in the past century, his church has not kept pace with his advances. The educated Negro will not follow an illiterate minister," Dr. McDowell said.

He said the Negro population in the United States requires 1,600 new ministers every year. But, Dr. Richards said, all the Protestant seminaries in the country turn out only 100 Negro ministers annually.

Chairmen of the campaign's central division are the Rev. William A. Benfield, pastor of Highland Presbyterian Church here; Mrs. T. Smith Brewer, Huntington, W. Va., and R. L. Peters, Kingsport, Tenn.

The \$2,000,000 would be split evenly between Stillman College and the board of church extension, said the Rev. Richard R. Potter, Atlanta, Negro Work Campaign director. He explained that goals for individual synods and churches have not been set as yet.

The fund-raising campaign will be carried on May 17 to 24 in the churches, Mr. Potter said.

The meeting yesterday was at Highland Presbyterian Church, 1001 Cherokee Road.

Presbyterians To Plan Drive To Aid Negroes

Lexington, Ky., March 3 (AP) — Eastern Kentucky Presbyterian Church members will meet here Thursday to plan their part in a denomination-wide campaign for Negro work in the South.

The Presbyterian Church, U. S., has set a goal of \$2,000,000 to help establish a fully accredited four-year college for Negroes and to help build new Negro churches.

The Rev. Olof Anderson, St. Matthews, chairman of the Kentucky campaign, will preside. Among the speakers will be the Rev. Charles R. Gibboney, Atlanta, secretary of the denomination's division of promotion.



Courier-Journal Photo

LEADERS in a Presbyterian Church-sponsored drive to raise \$2,000,000 for Negro church work plan their campaign. From left, the Rev. J. McDowell Richards, Decatur, Ga.; the Rev. William A. Benfield, Louisville; Richard A. Farnsworth, Houston, and the Rev. Richard R. Potter, Atlanta.

Negro college fund quota half filled

ATLANTA, May 21—(AP)—The Presbyterian Church of the U. S. has raised \$51 million in its drive for funds for Negro work.

Church headquarters yesterday announced that the \$2 million campaign has passed the half-way mark.

The money raised will be divided between Stillman College, Tuscaloosa, Ala., and the Board of Church Extension for developing new Negro churches.

Drive leaders are the Rev. P. D. Miller, Atlanta, ministerial chairman; Richard A. Farnsworth, Houston, Tex., the chairman, and Mrs. Alexander M. Richmond, Va., women's chairman. Stillman College is the South-

ern Presbyterian Church's only Negro college.

Madagascar reports a decline in vanilla bean production.



FIRST NEGRO PASTOR HEADS PRESBYTERY — The Rev. William H. Molbon, Negro pastor and new head of the Presbytery of Detroit, administrative body of the city's Presbyterian faith, and its 82 churches in the Detroit area, is shown receiving the gavel from his predecessor in the Church Post, Dr. Harold F. Fredsell. It was the first time since it was established in 1830 that the Presbytery had elected a Negro to serve as its Moderator. A second precedent was established by the Presbytery when it approved a resolution banning segregation by race or creed in any of the churches.

Presbyterian "Negro Work" Progressing

Dr. Richard Potter, director of the Presbyterian Negro Work campaign, announced that subscriptions have passed the \$1 1-2-million mark.

Dr. Potter said that 1,200 churches have thus far reported in the campaign through which church officials hope to raise \$2-million by June 4.

Final reports on the fund-raising will be made at the meeting of the general assembly at Montreat, N. C.

If the goal is achieved, \$1-million will go to Stillman College, Tuscaloosa, Ala., the only Negro college owned by the Presbyterian church. The other million will go to the Board of Church Extension, toward erection of new Negro churches in the South.

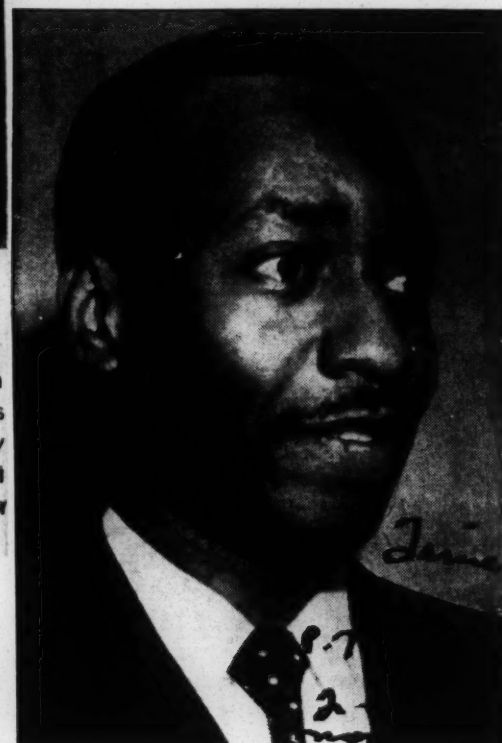
**Presbyterians
raise \$2 million
for Negro**
RICHMOND, Va. — Executive committee of the Presbyterian Negro Work Campaign of the Presbyterian Church of the United States has disclosed that subscriptions amounting to \$2,050,731 have been received at Atlanta headquarters to be used in educational and evangelistic work with Negro Presbyterians in the South.

Money raised in the campaign will be divided equally between Stillman college at Tuscaloosa, Ala., the church's only Negro college, and the Division of Negro Work of the board of church extension. Much of the money raised will be used for organizing and developing new Negro churches.

Detroit's Moderator

The 82 Presbyterian churches of the Detroit presbytery, like most other U.S. churches, are divided among white and Negro congregations. At their annual meeting last week, the pastors and elders of the Detroit presbytery decided that church is no place for segregation. After admitting "with regret and shame" that U.S. Presbyterians have not done much in practice to end segregation, the presbytery called on its member churches to bring about "nonsegregation in the life and work of their congregations."

At the same meeting, the Detroit Presbyterians elected a moderator for 1953: the Rev. William H. Molbon, the first



PASTOR MOLBON
A new day in the presbytery.

Negro ever to head the presbytery in its 123-year history.

Moderator Molbon, 39, a graduate of Massachusetts' Andover Newton Theological School, has been pastor of St. John's Church, in a Negro section of Detroit, since 1942. In his decade there, he has tripled church membership (present total: 620) and built up a wide program of community activities, ranging from a day nursery to weekly ballet classes. Pastor Molbon for the last six summers has run an "Adventure in Brotherhood" program in which white children and Negro children visit each other's homes during vacation time. Says Molbon: "This is very much of a new day."

Presbyterians Told To End Segregation

By The Associated Press
MONTREAT, N.C. — A young West Virginia minister Tuesday asked the general assembly of the Southern Presbyterian Church to end racial discrimination at all church levels.

The assembly sent to its council of Christian relations "for study and recommendation" a motion to open its institutions of higher learning to all races, and to "strongly recommend" to synods and presbyteries that segregation in local churches be ended.

Minutes earlier a South Carolina minister apologized to the assembly for using the word "Nigger" in arguments over proposed changes in church rules on marriage and divorce.

Dr. Tilden Shearrer, a Clover, S.C., rural minister, made the apology after a Negro commissioner, the Rev. Casper I. Glenn of New Orleans, objected to anecdotes Dr. Shearrer used in discussing the divorce and remarriage issue.

The motion by the Rev. Jack W. Ewart of Bedford, W. Va., came as a surprise and was offered as a substitute for part of the report of the church's council of Christian relations.

There was no debate on the proposal. The Rev. Murphy Williams, Jr., of Wilson moved that the council study it and his motion carried overwhelmingly.

Presbyterians Begin Drive To Raise \$2,000,000

JACKSON, Miss. — (ANP) — Southern Presbyterians recently began a campaign to raise \$2,000,000 for Negro education work and the building of new Negro churches throughout the south.

Some 9,000 Presbyterian leaders are taking part in the campaign which will appeal to the 750,000 members of the 3,700 Southern Presbyterian churches to support the drive.

Plans for the campaign were approved by the General Assembly of the Southern Presbyterian church in 1952.

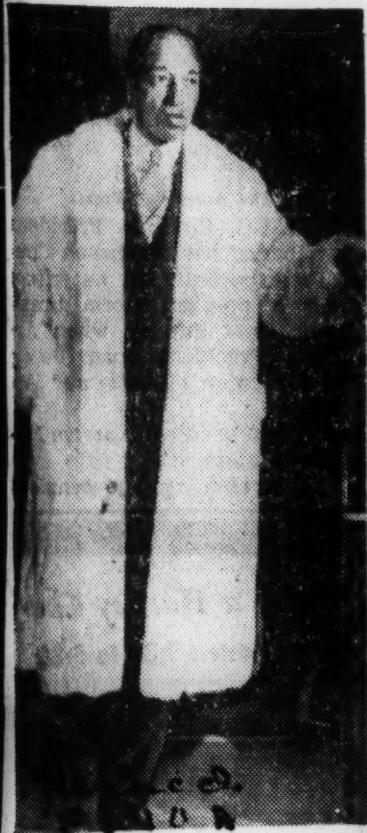
Of the \$2,000,000 to be raised, half will go to Stillman college, and the rest will be used by the board of church extension to build and improve colored churches throughout the area.

Largest Presbytery Names Negro Leader

Philadelphia, Oct. 14 (AP) — The Rev. Benjamin F. Glascoe, pastor of the Park Presbyterian Church here, has been elected the first Negro moderator of the presbytery of Philadelphia.

The annual election, held yesterday in Ashbourne Church in suburban Elkins Park, places Dr. Glascoe in the highest post in the presbytery, largest in the Presbyterian Church, U. S. A.

\$13,500 Mink



—Associated Press Wirephoto

THIS PROPHET is with honor in his parish. The Rt. Rev. James E. F. Jones, called "The Prophet" by his followers in the Universal Triumph Church of God, Inc. at Detroit, models a full-length white mink coat worth \$13,500 received from two grateful Chicago school teachers, who believe he restored their mother's health.



FABULOUS 'PROPHET' JONES of Detroit stands on his throne next to his gold chair with \$13,500 mink coat two Chicago school teachers gave him. They claim the Rt. Rev. James F. Jones saved their dying 70-year old mother, and that she is well and active today. They claim she made four trips from Chicago to Gary and drank from a Water fountain in a bus station there, as the 'Prophet' ordered and she recovered.

THE PROPHET (RT. REV. JAMES I. JONES)

Why The Prophet Got A Mink Coat

How Prophet Jones, Detroit's fabulous cultist, happened to receive a \$13,500 white mink coat from two Chicago school teachers was revealed last week.

In a telephone interview from "The Castle", Detroit home of the Rt. Rev. James F. Jones, Miss Esther Jackson

told the Defender that she and her sister, Evelyn, made the gift because "His Holiness" has cured their mother of an illness that had stumped physicians.

The Reverend Jones is the holy prophet of the Universal Triumph, Dominion of God, Inc. He recently dedicated a \$200,000 temple complete with a replica of ancient King Solomon's throne.

TITLE OF PRINCESS

The Jackson sisters, who enjoy the title of "princess" in the domain, have been disciples of Prophet Jones since Nov. 8, 1945. Miss Esther Jackson said they are members of the "royal family."

She said in 1949 her mother, Mrs. Esther Jackson who is now 70, was victim of a condition which caused her body to swell and which made her almost totally helpless. Miss Jackson said medical aid failed but non-medical treatment from Prophet Jones healed her mother.

According to Miss Jackson, her mother put herself completely in the hands of Prophet Jones and followed his instructions carefully. He ordered her to Detroit but when her illness prevented the trip the Reverend Jones told her to go to Gary, Ind., four times. He instructed her to enter the bus station in Gary and drink a glass of water each time, Miss Jackson said. At the completion of the final trip to the Indiana city, Miss Jackson said they kept on driving to Detroit to see the prophet.

MIRACLE HAPPENS

"When we reached Detroit," she said, "the miracle happened. My mother was healed."

Asked why she and her sister decided on a mink coat as a reward for the Reverend Jones' services, Miss Jackson said:

"After each service, his holiness is wet with perspiration from head to foot. He throws a cloth coat about his shoulders. We chose the mink coat because it will keep him warm."

Purchased and designed by an exclusive Detroit furrier, the coat is described as white, "for purity," full length and lined with white satin.

Adventists Hold Annual Camp Meeting

ORLANDO, Fla.—The Seventh Day Adventists held their annual camp meeting on their own sixty-acre site near Hawthorne, Fla., June 4-13, with an attendance of more than 3,000 under the leadership of President E. J. Singleton of Atlanta, headquarters of the South Atlantic Conference.

The Mayor of Panama gave the welcome address on the opening night of the encampment.

Speakers from different parts of the world gave addresses and sermons.

Among them were Elders W. S. Brewer, returned missionary from China, where he spent thirty-two years, and now of Washington, D. C., a field secretary of the General Conference of Seventh Day Adventists; Elder G. E. Peters, General Conference secretary of seven colored conferences in the United States and colored work in all parts of the world; R. H. Wentland, returned missionary from Burma, now home missionary secretary of the Southern Union Conference, with headquarters in Atlanta; H. S. Walters, president of the West Jamaica Conference; J. H. Wagner, president of the Allegheny Conference with headquarters at Pine Forge, Pa.; W. R. Robinson, Sabbath School secretary of the Allegheny Conference; A. O. Dart, Sabbath School secretary of the Southern Union Conference; C. T. Richards, head of the department of religion at the Oakwood College, Huntsville, Ala., and E. I. Watson, principal of Pine Forge Institute, Pine Forge, Pa.



NEW BISHOP—The Rev. Herman White (second from aisle, foreground), founder of Good Shepherd of Peace

church, was consecrated bishop during 12th annual conference of Council of Spiritual churches in Detroit. Others in

photo include Doc Smith and Charles Lacefield, deacon-ushers, and members of congregation which witnessed services.

Rev. Herman White consecrated new bishop in Spiritual Church Council

American Sat. 12-12-53

DETROIT — The Rev. Herman White, founder of the Good Shepherd of Peace Spiritual church and presiding evangelist at the 12th annual conference of the Council of Spiritual churches, was consecrated a bishop at the final session of the conference here last week.

The consecration service was held at the Great Britain Spiritual church, 9403 Oakland, and conducted by the Rev. Mrs. Fannie Colbert, divine counselor of the Council of Spiritual Churches.

Another consecration ceremony was performed when Master Leonard J. Wilborn served as proxy and received the rank of archbishop for the late Rev. Virgil L. Eckridge.

Assist Ceremonies
The Rev. Mrs. Colbert was assisted by the Rev. Robert Roal-

lin, Grace Wilborn, Jerome Emma L. Pickens, and the White, Demore Green, Bessie Revs. Maudie I. Reeves of NYC, Dykes, Gilberta Deatherage, and Arris Wilborn. Evangelist Rosa Lemon and Miss Eleanor L. Cobbs.

A special memorial service was held and led by the divine counselor, remembering the deceased members of the council. The Rev. Josephine Owens and the women of the assembly assisted with the communions.

Program Participants

Others taking part in the program were, The Rev. Ruby Wren, the Rev. Lawrence Wren, pastor of Great Britain church; Mrs. Amanda Eckridge, Mrs. Herman White, Mrs. Jean Merrett, British West Indies, and the Rev. Arthur White.

Present at the conference were the Revs. William Boyd, California; Herman White, Alice D. Chatman and Robirdia Richards and Miss Eula M. Dixon Dr.

STORE FRONT CHURCH



WRITES OF STORE-FRONT CHURCH.—It has been said that in many of our large cities there are more churches than businesses. And of these churches, the store-front church, with its brass band, stands out. One such church, The Temple of the Fire Baptized, and the saints who attended it, has been the subject of an interesting first novel by James Baldwin. Despite his youth—only 29—Baldwin has succeeded in writing in beautiful prose a story which should endear him to many readers.

—Photo by William Cole For ANP.



OFFICIALS OF TEXAS COUNCIL OF CHURCHES — These persons will head the newly organized Texas Interdenominational Council of Churches. They are: (left to right) Hulon W. Black of Austin,

treasurer; Bishop Joseph Gomez of Waco, vice-president; Judge W. O. Murray of San Antonio, vice-president and Mrs. L. C. Procter, recording secretary.

Methodist area, presided over the meeting.

The 11 denominations participating in the council will be: African Methodist Episcopal, Augustana Lutheran, Congregational Christian, Czech Maravoin, Disciples of Christ, Episcopal, Evangelical United Brethren, Methodist, Presbyterian U. S., and Presbyterian U.S.A., the United Church Women of Texas, and the Texas Youth Council.

New officers for the council and their denominational affiliations are: Dr. M. E. Sadler, Fort Worth, president, Christian; Bishop Joseph Gomez, Waco, vice-president, African Methodist Episcopal; Judge W. O. Murray, San Antonio, vice-president, Presbyterian, U.S.; Mrs. Lacy Goostree, Fort Worth, the United Church Women of Texas, vice-president; and Barbara Eskew Waco, the Texas Youth Council, vice-president; Mrs. L. C. Procter, Austin, recording secretary, Methodist; and Hulon W. Black, Dallas, treasurer; Presbyterian U. S.

Donald Hall represented St. Paul A.M.E. Church in the Youth Council. Also attending the Youth Council was Miss Lois Williams of Temple, Texas. Miss Williams was the house guest of Rev. and Mrs. W. E. Carter.

Rev. W. E. Carter, pastor of St. Paul A.M.E. church, and his guest, President S. L. Green, attended the council meeting, Monday

Bishop Elected By Representatives Of 11 Denominations

By Julia Scott

DALLAS — Bishop Joseph Gomez of Waco, was elected vice-president of a Religious Council for Texas, Dallas Monday. Bishop Gomez is Bishop of the District of the African Methodist Episcopal Church. The new religious organization, Texas Council of Churches, was organized Monday at East Dallas Christian Church. Representatives of 11 different denominations established the council. The council will better public relations for the various denominations, working out cooperation in chaplain services for state institutions, and assisting in religious

work in military and defense areas. The council also plans to help with religious problems of migrants. The organization is the result of long discussion and careful planning. The first plans were made at a meeting of several leading Protestant executives at Texas Christian University, Ft. Worth, in 1952. A month later, a proposed institution for the council was adopted at a meeting here. At the meeting Monday, Rev. W. Welsh, pastor of the host church, welcomed the interdenominational delegation of approximately 200. Bishop William C. Martin, president of the National Council of Churches, and administrator of the

2,000 at Sixth Assembly

UCW Protests School Bias

By ALMA A. POLK

ATLANTIC CITY—Two thousand members of the United Church Women's Sixth Assembly, in its final session last Thursday, unanimously went on record as favoring the end of segregation in the nation's public schools.

Hitting hard at the practice, the churchwomen, representing ten million American Protestant women, amended and made stronger the original statement calling for an end of segregation in the public schools.

REALIZING THAT the U. S. Supreme Court will soon be faced with the necessity of making an important decision on the question of discrimination in schools, the churchwomen were told:

"Whatever this decision may be, Christian women face the immediate urgency of finding ways to meet the impact of the decision on their community patterns and practices."

The churchwomen were further told to go back into their state and local councils and acquaint themselves and their communities with the decision and help all groups concerned

to understand its implications and to make the adjustments that may be necessary."

The nation's largest body of churchwomen were also told that they should be eternally vigilant against any nullification of the United States Constitution or Bill of Rights, either by totalitarian governments or by "certain undemocratic activities on the part of some of our own lawmakers."

IT WAS ALSO announced by Mrs. Milton C. Lang of Baltimore, Md., national chairman of UCW's Christian Social Relations Committee, that their organization had joined with the National Council of Jewish Women and the National Council of Negro Women in sponsoring a committee on commu-

nity projects that will award grants totalling \$10,000 to three projects for community betterment.

The program calls for the easing of racial and religious tensions through cooperative projects in local communities. The project must have begun after Dec. 31, 1952, and reported to the committee by midnight of April 30, 1954.

THE COMMITTEE on Community Projects is financed by the Neechi Foundation, established by Leon Jolson, president of the Neechi Sewing Machine Sales Corporation. Mr. Jolson came to this country as a displaced person, and has set up the foundation as his gift to the new country.

IN A TALK at the closing session of the assembly Thursday evening, Dr. Ralph W. Sockman, minister of Christ Methodist Church in New York, told the women, "We can be fooled by our fears as well as our faith."

Dr. Sockman said that the church welcomes "honest and intelligent investigation," but that such investigation should be "by competent spiritual leaders" and not by "political vote-seekers or disgruntled splinter sects."

"The dust of current investigations has been largely stirred up by windy apostles of discord," he asserted.

Fla. churchwomen join anti-JC move

JACKSONVILLE, Fla. — Local churchwomen have endorsed a resolution passed by the United Church Women which urged preparatory action in the event the Supreme Court outlaws segregation in the public schools. Executive board members of the Jacksonville Council of Church Women endorsed the resolution in an action which reportedly startled members of both races.

MRS. HOLLIS GREETES PRESIDENT—President Eisenhower spoke at the Sixth National Assembly of United Church Women in Convention Hall, Atlantic City on Tuesday. At the Pomona Naval Base to greet the President was a welcoming committee of sixteen church officials. They included Mrs. R.

Thompson Hollis, vice president, (shaking hands with the President) and Mrs. W. Murdoch MacLeod, general director, extreme right, Bishop William C. Martin, and Mrs. James M. Dolbey, chairman of public relations committee.



GROUP AT WORK—Pictured above are participants in the Workshop for Ministers recently held at Tuskegee under the auspices of the Chaplaincy Service, veterans administration hospital. Left to right, first row: Mrs. W. E. Carson, Mrs. Naomi Blassingille, Rev. Mr. V. A. Edwards, Dr. Harry V. Richardson, Mr. John D. Boone, Mrs. E. D. Morgan, Chaplain C. H. Pierson. Second row: Chaplain A. L. Thomas, Sr., the Rev. Raymond F. Harvey, Rev. Mr. C. D. Hutchison, Mr. E. E. Neal, the Rev. Merrell D. Booker, Chaplain H. J. C. Bowden. Third row: Chaplain K. D. S. Pogue, the Rev. Robert E. Dubose, Mr. Oscar R. Porter, Mr. J. F. Feast, Chaplain Daniel W. Wynn, Rev. Mr. W. E. Carson, Rev. Mr. O. D. Slaughter, Mr. William H. Mason, Mr. Charles Trout, Dr. Benjamin Blassingille, Rev. Mr. C. L. Moore, Mr. Harold P. Gray

Workshop Is Sponsored At Local Church

The Chaplaincy Service with the cooperation of the Neuropsychiatric and Social Services of the Veterans Administration Hospital of Tuskegee, the John A. Andrew Mental Hygiene Clinic, the Rural Life Council and the Religious Extension Service of Tuskegee Institute recently sponsored a Workshop for Ministers. The theme of the workshop was

"Christ and Mental Peace."

The Workshop convened at the Greenwood Baptist Church. The Tuskegee Interdenominational Ministers Council conducted devotions. The Rev. Merrell D. Booker, pastor, the New Hope Baptist Church, Dallas, Texas, who was invited as guest consultant, delivered an inspiring and illuminating message on "Fenced In Religion." Representing Dr. Luther H. Foster, president of Tuskegee Institute, the Rev. Daniel W. Wynn, acting Institute chaplain, extended a warm welcome to the Workshop group.

The Workshop was resumed the following day at the VA Hospital. The conference was extended a

cordial welcome by Dr. T. T. Tildon, manager, VA Hospital. Chaplain C. H. Pierson led the devotions with Mrs. Bettye Ann Johnson, music technician, serving as organist. The theme was explored and discussed in terms of its practical application to daily living. It was approached from the following aspects: "The Rural Ministry Can Help Effect Peaceful Living"; "Emotional Conflicts and An Adjusted Personality" and "Techniques for Peaceful Living." The following persons led discussions on these topics: The Rev. V. A. Edwards, director, Religious Extension Service, Tuskegee Institute, presided over the panel; Dr. Henry V. Richardson, president, Gam-

mon Theological Seminary, Atlanta; Dr. Benjamin Blassingille, neuropsychiatric service and Mrs. E. D. Morgan, case supervisor, VA Hospital, Tuskegee; Mr. E. E. Neal, director, Rural Life Council, Tuskegee Institute; the Rev. Merrell D. Booker, certified chaplain supervisor; formerly chaplain, Freedman's Hospital, now pastor, New Hope Baptist Church, Dallas, Texas, clinical consultant for the Workshop and Mrs. Naomi P. Blassingille, mental hygienist, John A. Andrew Mental Hygiene Clinic, Tuskegee Institute.

One of the recommendations of the Workshop pointed up the need for ministers and other leaders in the community in which they serve to be continually on the alert so that they may detect among the people they serve the symptoms of maladjustments stemming from social, psychological or physiological causes and assisting such person by counseling with them, and when necessary referring them to appropriate agencies which may help them make the best possible adjustment to their situation.

Dr. S. P. Delaney, Chief Librarian contributed to the success of the Workshop by setting up a book exhibit dealing with the subjects under discussion and sharing the Library facilities for the purpose of registration. Chaplain H. J. C. Bowden served as chairman of the committee which planned the organization and procedure of the workshop. Chaplains A. L. Thomas and C. H. Pierson assisted in coordinating the various details and Chaplain K. D. S. Pogue served as director. Mrs. Mattie S. Bibb, secretary neurological service and Mrs. A. L. Thompson, clerk-stenographer Chaplaincy Service were in charge of registration. Mesdames H. J. C. Bowden, W. E. Lewis and K. D. S. Pogue served refreshments.



Scott, Chicago, Mrs. Pauline Campbell, Detroit, Miss Josephine Hinkins, Detroit, Mr. W. S. Brookfield, Kansas City, Mo., Rev. A. F. Fisher, Atlanta, Rev. H. F. Shorter, jr., Atlanta, Rev. L. F. Hardee, Waco, Texas, Mr. John Wright, Washington, D. C., Rev. L. C. Wilcher, Jackson, Miss., Rev. Robert L. Smith, Washington D. C., Mr. Richard Otey, Nashville, Mr. Juan L. Burt, Atlanta, Mrs. Mary E. Earles, Baltimore, Miss L. Elmiere Chiles, San Diego, Calif., Mrs. L. F. Hardee, Waco, Tex., Mrs. Bertha Winston, Baltimore, Rev. Byron Ragsdale, Humbolt, Tenn., Mr. S. E. Grinstead, Nashville.

MISS CAROLYN SCOTT, 20, of Chicago, left the city by plane last week for Rio de Janeiro, Brazil, where she is attending the fourth World Baptist Youth Conference July 8-26. A graduate of Northwestern university, she is a member of Pilgrim Baptist church in Chicago.

Baptists Back From Brazil Meet

WASHINGTON — Dr. W. H. Jernagin, president of the National Baptist Sunday School and Training Union Congress, recently returned from Brazil where he led a delegation of 20 Baptist leaders to the fourth Baptist Youth World Conference.

The theme of the conference was "Mission for God." The sessions were held at Rio de Janeiro with representatives from 35 countries in attendance. The group entertained the conference with spiritual rendition and were joined by Robert Bradley associate director of music who recently returned from London.

Among those in attendance were:

Rev. W. H. Jernagin, Washington, D. C., Mrs. C. J. Jernagin, Washington, D. C., Mrs. Bessie Estell, Birmingham, Miss Carolyn

9-12-53

BISHOP WALLS BLASTS CHAUVINISM OF BIASED HEAD OF WORLD METHODIST ASSEMBLY

Black Dispatch 2-7
Says English Give More Recognition to Racial Equality Than American Prelate

FELLOWSHIP LACKING IN CURRENT LISTINGS

Okla. City, Okla.
CHICAGO — (ANP) — Bishop W. J. Walls, prelate of the AME Zion church, last week wrote a letter of protest to Bishop Ivan Lee Holt of St. Louis over what he termed Bishop Holt's ignoring of Negroes for officers of the World Council of Methodist Assembly.

Bishop Holt is the new head of world bodies where our American the organization and the first brothers are on top.

At the time of the Eucamenical Conference of Methodists at Oxford, England, Bishop Walls and Bishop Sherman L. Greene, prelate of the AME church, were appointed honorary vice presidents of the World Council of Methodist Assembly.

Bishop Walls, in his letter to Bishop Holt, said the listing of officers of the organization in the World Parish confirmed his suspicions. He pointed out that neither he nor Bishop Greene was among those listed. In commenting on this, he said:

"Only one colored man is listed with that group, Bishop Bertram W. Doyle. A nice way it seems to me of saying to the Independent Negro Church, 'You do Not Have the Fellowship of the Methodism Under American Leadership That You Had When the Officials were Largely English.'

"Bishop Doyle represents a church that is very near to the former southern church and has an autonomy with a subsidy. We consented to him representing us on the committee because of his character and liberal sentiment that inspired confidence in the Negro group, and we did not think this meant the exclusion of the Negro members in the official family.

"This seems to be a practice now in the inter-denominational

Bishop Walls Says Negroes Ignored For World Methodist Assembly Offices

the call
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Bishop Walls said that at that time he was suspicious that the appointments were a mock of putting Bishop Greene and him on the shelf. *P.S.*

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"This seems to be a practice now in the inter-denominational world bodies where our American brothers are on top".